

T W O  
S E R M O N S  
Preached before the  
Judges of Assize.

1. *At Reading*, on Cant: 7. 4.
2. *At Abingdon*, on Ps. 82. 1.

W I T H,  
Two other Sermons, Preached  
at St. *Maries* in OXFORD.

1. *On*, 1 Cor. 15. 10.
2. *On*, Psalm. 58. 11.

To which are added MATRIMONIAL  
Instructions to PERSONS of Honour.

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By JOHN HINCKLEY, M. A. Minister of  
the Gospel at Colleshill BERKS.

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*The feare of the Lord, is the begining of knowledg;*  
Prov. 1. 7.

*Nemo sapiens nisi fidelis, Tertulli.*

*Unam scientiam novi timere Deum, Naz. Ora. 13.*

*Prima sapientia est vita proba & Honestas, Ib. Orat. 26.*

*Οὐκ ἐν λόγοις, ἀλλὰ ἐν ἔργοις τὰ τῆς ἠμετέρας θείας  
βουλῆς μετ' ἡμᾶς, Just. Mart. ad Græ.*

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O X F O R D,

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To the Right Honourable  
the Lord JOHN GLYN, Lord  
Chiefe Justice of the  
Upper Bench,

My Lord!

**T**Hese following Sermons treat of justice, and judgment: who therefore can lay a better claime to them then your selfe? who are so famous for both; since you have been advanc't to be an Eminent Ruler in our Israel. The first is yours by right of primogeniture, being first preacht unto your honour, and the first venturous Essay that ever the preacher made in this kind. In the second, your Interest is greater,

## The Epistle

then you are aware. The truth is; the Materialls are yours: the stones came from your quarry: the beames, and rafters from your forrest; and if I have not bin a Bezaleel skilfull enough, to hew, polish, and compact them into a Fabrike worth your owning; let that be set upon my account; who knew not how to weld, and mannage such rich Notions, as you suggested, by putting them into a dresse suitable to the degree of their excellency.

My Lord! when I applied my selfe withall diligence (I had almost said curiosity) to observe your acute examinations of the Felons, and offendours convened before you; I noted, how by your searching questions; your dextrous, and sudden Replies, you brought their hidden works of darknesse to light, in spite of  
all

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all their subterfuges, and all the webbs of their fained pretences. So that I could not but conclude — that certainly you were extraordinarily assisted, by some divine intelligence, whilst you were in Cathedrâ, upon the Bench, about such weighty imployments; and whilst I was thus museing: behold! that of David came into my mind. God (a) standeth in the Congregation of the mighty; he judgeth among the gods; So that being importun'd to preach at the next Solemnity of that kind; I chose those words for the subject of my discourse.

It is not my designe, to blazon your worth, or write a panegyrike of your praises; though here is field-roome enough to make an orator. Yet such an Enterprize, as 'tis no way suitable to your Christian Moderati-

## The Epistle

(b) 'Εν *on, who had rather act, then*  
 σμικροῦ τῆς *heare gloriously: so the dimen-*  
 τῆς λείας *sions of your honour would be in*  
 κινδύνῳ *as great danger to suffer by the*  
 ἐγκωμια- *low, and narrow veines of my*  
 ζωντων *Rhetorick, as I should be from*  
 το μέγ- *the imputation of Malevolent*  
 Sos. Bas. *Censures, who grudg at all the*  
 P. 239. *tribute of respect (though ne-*  
*ver so due) which is paid to*  
*great personages, as if it pro-*  
*ceeded from a spirit of Flatte-*  
*ry, or tended to a Courting of*  
*their Fortunes, or blowing them*  
*up with ambition. I shall dawb*  
*with no such mortar; But what*

(c) Rev. is said of the (c) Nicolaitans  
 2. 15. doctrine, the same say I of such  
 dealing, ὁ μωῶ, which things  
 I hate. My intention is more  
 sincere, viz. to make out clea-  
 rer yet your title, not only to  
 what followes here, but to what-  
 ever shall owne me for an un-  
 worthy Authour hereafter; As  
 he

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*he that is sav'd from drowning,  
 or redeem'd from bondage, owes  
 all his future endeavours to his  
 deliverer, & in all justice ought  
 to (d) naile his eares to his* <sup>(d) Exo.  
21.6.</sup>  
*doore. This is the very bot-  
 tome of a Christians devoting,  
 and Consecrating himselfe to  
 Christ alone; because he hath  
 rescued us from our spirituall  
 Pharaoh, the Devill, and ab-  
 solved us from the guilt of sin  
 in our Justification, (e) glo-* <sup>(e) 1 Cor.  
6. 20.  
Ro. 12. 1.  
2 Cor. 5.  
15.</sup>  
*rify God in your body, and in  
 your spirit, for ye were bought  
 with a price.*

*But if I have hitherto bin in  
 the Clouds, and left your Lord-  
 ship under the intanglement of  
 a Riadle; I shall come downe in  
 the next part of this Narrative,  
 and lend your Honour a Clue to  
 wind your selfe out of that La-  
 byrinth.*

*My Lord! when providence*

A 5      brought

## The Epistle.

(f) Cant.  
5.7.

brought you, and me together at Reading: my mind did scarce move upon its owne hinges: For but a little before; The (f) watchmen had wounded me, and the Keepers of the wall had taken away my vaile from me; and as if a single, Civill death had not bin sufficient; I mean, in respect of Temporalls: in the first place, and in order thereunto, like that vestall virgin, I was to be ravisht of my most pretious Repositum, my only joy, and glory, my Interest in Jesus Christ, the only Rock of my salvation, degraded from godlinesse; devested of grace; Separated (had it bin possible for any principalities; and powers) from that life, which is hid with Christ in God, and sent a grazing (pudet hæc &c.) with \* Heathens, and Pagans, so that for

\* Nos uti-  
nam vani  
&c.

adguerd

7 A

a

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*a time, I saw little but the (g) (g) When*  
*dark side of the Cloud; and I* <sup>those that</sup>  
*had no rest in my spirit, lest I rest in* <sup>have an in-</sup>  
*should be like the builders of God, Say*  
*Noahs Arke: lest I should (h)* <sup>there is no</sup>  
*Preach salvation to others, yet it should*  
*I my selfe should be ἀδύνατος,* <sup>make ones</sup>  
*a Castaway. I began also to quake. M.* <sup>heart to</sup>  
*question my ministeriall call, and* <sup>Burroughs</sup>  
*as Luther used to do, I trem-* <sup>Mo. Ch.</sup>  
*bled to ascend the Pulpit. My (h) 1 Co.*  
*thoughts were, missusne ego?* <sup>9.27.</sup>  
*am I not an usurper, going upon*  
*my owne Arrant? one of them* <sup>(i) ἐμοὶ δὲ</sup>  
*that run's, and was never sent?* <sup>εἰς ἐλπίδα</sup>  
*quis me Constituit? who made* <sup>σοῦ ὄντιν ἰνα</sup>  
*me a preacher? yet I have lear-* <sup>ἵε ὑμῶν ἀν</sup>  
*ned, that the (i) resolves of* <sup>τακῆσθαι</sup>  
*men, are not alwaies the Deter-* <sup>ἢ ἐὰν</sup>  
*minations of God: for whilst I* <sup>ἰερωνίμης</sup>  
*was bot upon this dispute, be-* <sup>ἡμῖν ἐγὼ.</sup>  
*hold! Elias-like, you stept in* <sup>1 Cor. 4.3.</sup>  
*to solve all these doubts, as if* <sup>Aliter in</sup>  
*you had bin sent from Heaven* <sup>Cœ' o, quā</sup>  
*to heale the broken-hearted,* <sup>Norim-</sup>  
*and* <sup>bergæ hoc</sup>  
*and* <sup>de negotio</sup>  
*and* <sup>erat con-</sup>  
*and* <sup>clusum.</sup>  
*and* <sup>Luther.</sup>



## The Epistle

and to preach deliverance to the Captive. *A good Samaritane indeed, to power wine, and oyle into such wounds.*

(k) 2 Sam.  
10.4,5.

Reading to me was (k) Jericho: for there my beard grew out: and instead of my vaile, there I was clothed with the garments of praise, out of the wardrobe of your Charity. I was not only encourag'd by your religious, exemplary, awefull, and thirsty attention: dictat auditor, such a Hearer, listening with both eares to the sermon, puts life into the preacher, but as he told Domitian, tu famam, (i. e.) vitam dedisti, you did even animate, and confirme me in my office, by that incense you were pleased to sprinkle upon me in your charge, and that in the face ( I hope I may adde too ) with the approbation of my Countrey. The sweet spices of yours  
were

Val. Mart.  
in Lib.  
offa.



## DEDICATORY.

were not like the meale cast up-  
on the head of the sacrifice, or  
the (m) womans oyntment <sup>(m) Mat.</sup>  
upon Christ, for my death, and <sup>26.12.</sup>  
buriall; but for my life, and re-  
surrection. This was a Conso-  
lation, and it shall be for a  
Consolation.

It is not my drift, in the least  
to reflect, or glance upon those  
watchmen mention'd before: for  
I have gain'd by that losse; and  
I am (n) beholding to that af- <sup>(n) Parum</sup>  
fliction. I have gather'd grapes <sup>abfuit quin</sup>  
of those thornes, and honey <sup>calamitati</sup>  
out of that rock. My God <sup>gratias ha-</sup>  
hath so sanctified, and order'd <sup>beam. Naz</sup>  
that crosse-dispensation, that I <sup>Orat. 25.</sup>  
read in it the Returne of my own  
prayers. I have seen the out-  
goings of God in the Cloud; and  
the Lord hath walk't a turne or  
two in the wildernesse with me,  
that he might the better speak  
unto my heart. Had I sate at  
the

## The Epistle

*the sterne, or had the reines of  
affaires bin in my owne hands,  
I could not have contain'd them  
better. Glory be to God on  
high! and in the next place, on  
earth Thanksgiving to your  
selfe!*

*Now my Lord! some sacri-  
fice their labours to great Mecæ-  
nas's, that they may be aton'd,  
to sheild them from potent An-  
tagonists: these sermons being  
the truths of God; I hope need  
no arme but his. Others dedi-  
cate books to their Patrons, and  
Benefactors; to whom they owe,  
some parcells of their estate, or  
(x) Phi- some common favours, I owe  
lemon, v. 9. more to you, that is my (x)  
selfe; I meane, in restoring my  
mind to its wonted calme; there-  
fore what Æschines said to So-  
crates, the same say I to you;  
I have nothing to offer unto  
you, which may beare a pro-  
portion*

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portion to your desert; or my  
 ingagement ; but I give you  
 my selfe back againe in any  
 service I am able; or if that be  
 not worth acceptance, one thing  
 you shall not refuse, by all your  
 power , and oratory; and that  
 is , the constant prayers , My  
 Lord ! of your most ingaged,  
 and Humbly devoted servant.

πέντε εἰμι  
 διδωμι ὅ  
 σοι ἐμαυ-  
 τόν. Diog.  
 Laert. l. 2.  
 P. 111.

JOH: HINCKLEY.



ERRATA.





**I** T was thought fit not to trouble you with any Errata, the faults being for the most part literall, and such as we hope, the candid reader may dispence with, and not impute them to the Authours mistake.



ERRATA



## Cant. 7. 4.

*Thy neck shall be as a tower of  
Ivory: thine eyes as the fish-  
pooles in Heshbon by the  
gate of Bath-rabbim.*



**E** are come up this day  
to the gate: and first  
we are come to *this*  
gate of Sion, the place  
of Gods own delight:  
where the Lord keeps court in an  
especiall manner: for the Lord loves  
the gates of Sion, more then all the  
dwellings of Jacob Pl. 87. 2. this is  
the gate of Bath-Rabbim too, in  
the text; Here is *filia multitudinis*  
(so Jerome reads it, and so the  
word signifies) here is a daughter  
of a multitude, and may the doves  
alwaies flock to these windowes; that  
the abomination of desolation may

**B**

never

*never stand in these gates: that we may still Praise God in the midst of the congregation: and sing praises unto him in the ports of the gates of the daughter of this Sion.*

And 'tis well you take these gates in the way whither you are going: for tis the only way to the *συνεδριον*, or consistory of judgment, to go through the gate of Sion; to go from the Altar to the Tribunal; as the Romans went into the Temple of Honour, through the Temple of Vertue, that as yee judge for the Lord, so you may begin with the Lord, and take him along with you, to be present with you in the judgment, as Jehosaphat told his judges 2 Chron. 19. 2. soe you may hope for better speed when you come to the other gate, the gate of judicature: soe gate is frequently taken in Scripture. The elders sate in the gate Deut. 22. 15. and the rulers were commanded to establish justice in the gate Amos 5. 15. The gates of the Jewish cities, being places of greatest resort, so that justice being impartially

A Jove  
principi-  
um.

tially executed there, it was like to be most exemplary, both to terrifie offenders, and to strengthen and incourage the hands of the innocent. Justice as well as truth seekes not to be cornered: such good workes must be done publicly, that men may see them, and glorifie their father which is in Heaven, who hath given such gifts unto men.

This is the gate of *Baths Rabbin* too: Here is the daughter of a multitude; A little Parliaments A Representative of the whole county. We are come from *Bethell*, *Gilead*, *Mizpeh*; from *Dan* to *Bersheba*. But <sup>b</sup> what are we <sup>b</sup> Matth. come forth to see? we are come to 11. 8. see the majesty and lustre of justice: our hearts are towards the governours of Israel, *Judg. 5. 9.* We are come to behold the pure and *Ivory necks* of our magistrates, lifted up as a lofty tower; a tower of defence and sanctuary to those that are wrong'd, wearied, oppressed: but of offence and battery to the troublers of our Israel:



such towers are of Gods owne setting up: such, Christ himselfe approves of in his Church. Thy neck shall be as a tower of Ivory &c.

*Luther* being transported with an unadvised <sup>c</sup> heate ( some call it zeale for free grace ) calls James his Epistle *straminea epistola*; I am asham'd to English it: and he himselfe seemes afterwards, in some measure to retract it: but fowler spirits there have bin farre, who have not blusht to call this song of Solomons, a lascivious, a wanton song; as if he being inamour'd with Pharoahs daughter, & mov'd with the principle of <sup>d</sup> carnall love, indited this Sonnet: but the Church in her latter ages has work't forth this scumme, and exploded such impostors; so that it goes for Canonically, as inspir'd by the holy spirit, even without contradiction; and well it may: for tis a most divine, and mysticall *Epithalamium*, or Marriage song: not t'wixt Solomon and Pharoahs daughter, but t'wixt Christ and his Church, by way of a sweet and

spirituall

<sup>c</sup> In contentionibus nimis vehementis & violentus fuit. Melch. Adam. in ejus vitâ.

<sup>d</sup> Μυστικὴν ἔργον διδάσκει. Plut.



spirituall dialogue: as Sifera's mother, and the other Ladyes sang one to another *Judges* 5. 28, 29. or as the women after Davids returne from the slaughter of the Philistims, took their parts; and answer'd one another, *Saul hath kill'd his thousands, and David his tenne thousands*, 1 Sam. 18. 7. So here are ravishing expressions; a holy kind of courting, banded betwixt Christ and faithfull soules, as if they strove to outvie each other in mutuall praises: yet as these are τὰ ἀλληγορούμενα, wrapt up in Allegories, and concht under figures, and Metaphors; so they are ἐν αἰνιγματι too, in a riddle; in mysterious, and dark speeches, especially to such as are without, and have not their senses exercised to discern pleasant fruit, lying under the leaves of Tropes.

Gregory Nyssen entering upon his commentary on this book, saies, none are fit to read it, but such as are stript of the raggs of carnall imaginations, spiritualiz'd, and made free of the bridegrooms bedchamber.

The sponse had admir'd the excellencies that are in Christ cap-a-pe Chap. 5. v. 10. to the end. *My beloved is white and ruddy; his head is of most fine gold &c.* Now Christ to requite his church, extolls her graces, which she had by reflection from himselfe, in a generall manner Chap. 6. More particularly in her severall lineaments and members, in this Chapter: but in another method, then Christ had done before, viz: beginning at the bottome, and so ascending upwards, *How beautifull are thy feet with shooes, thou princes daughter!* These feet of the Church do signifie that readinesse which is in the faithfull to harken to, and comply with the Gospell of Jesus Christ. This is to be *clad with the preparation of the Gospell of peace:* as their feet which bring glad tidings, i.e. of such as preach the Gospell are *f* beautifull; so do their feete shine that walk in the paths of the Gospell. And as they are beautifull, so they are noble too; clad with shooes, i. e. ingenious and

v. 1.

e Ephes.  
6. 15.f Rom. 10.  
15.

and freeborne, & so distinguished  
from slaves, which use to go bare-  
foot Esa. 20. 4. All good Christi-

ans are g Bereans, borne of an immor- g These  
mortall seed; their pedigree is from were more  
heaven, who can declare their gene- noble then.  
ration; and borne to an immortall those of  
weight of glory; borne not of blood, The Galo-  
nor of the Will of the flesh, or of the nica Acts  
Will of man but of God Jo. 1. 13. 17. 11.

Next Christ commends the Na- v 2.  
vell of his Church, as a round gob-  
let, which wants not liquor; note-  
ing the nutritive faculty of the  
soule: that pipe or chappell  
whereby grace is convey'd into  
the heart; as the oyle flow'd from  
the olive trees, through golden pipes  
into the candle-stick Zach. 4. 12.  
or as the child in the womb is  
nourisht by the strings of the na-  
vell, whence the Metaphor is im-  
mediately taken.

The breasts of the Church are v. 3.  
compar'd to two young Roes which  
are twins: these breasts are the sin-  
cere milke of the word, contain'd in  
the two testaments, which are the  
breasts of consolation, which we must

Iustine  
Martyr.

suck, and wherewith we must be satisfied Es. 66. 11. They are said to be as the clusters of the vine, v. 8. because of the sweet promises therein, which cherish and refresh the hearts of men: They are called *twinnies* because of that likenesse, and harmony which is betwixt them; the law is *ἐναγγέλιον περιεργαζόμενον*, the law vailed, and cloth'd in types and figures: the Gospell is *νόμος πληρωμένος* the law reveal'd and fulfill'd.

The next step brings us to the text; which describes the *neck* and *eyes* of the Church. I shall not hold you in suspense what my thoughts are concerning these members. By *neck* I do not only understand the power of faith, whereby we are united to our head Christ Jesus; and whereby the life of grace is convey'd unto his mystical members, as the spirits flow from the head through the *k nerves*, and sinewes of the neck into the other parts of the body; I say, though this neck is a tower of Ivory, which will not bow to the  
y oak

k Called  
the silver  
cord Eccle.  
12. 6.

yoak of sin and Satan; yet by neck;  
 with the Caldee paraphrast and o-  
 thers, I understand *Magistrates* | Ainsw.  
 who by their authority support Hall &c.  
 the very frame of government: are  
 pillars to uphold order, and keep  
 a *decorum* in the Church of God;  
 and are pipes to convey justice and  
 equity, into all parts of a nation;  
 as the sun transmits her influences  
 to us by her rayes, which are her  
 wings.

m Mala. 4.

By eyes I shall not so much un-  
 derstand, the eye of knowledge, or  
 of faith whereby we see him that  
 is invisible: or of repentance; when  
 weeping for sin, the eyes are *blub-*  
*berd*, and become a *fountain* of  
*teares* Jer. 9. 1. Or as the *pooles* of  
*Heshbon* in the text: but by eyes I  
 meane the Seers in the Church i. e.  
 the ministers of the word and Go-  
 spell. n *Adducimur ut statuamus*  
 saies a commentator on the text,  
 we are perswaded as t'were by in-  
 vincibile reasons, that eyes in this  
 place point forth those *speculators*,  
 i. e. watchmen, which are plac'd  
 on the turrets of Gods house:

n Gregory  
 Nyssen.

o Heb. 13. such as o watch for soules as those  
 17. Ezek. ( I quake to utter it ) that must  
 33.6. give an account, and at whose  
 hands (*I tremble againe*) the blood  
 of soules lost by their negligence  
 shall be required.

1. The necessity of *Magistrates and Ministers in the Church and State:* even as the neck and eyes are necessary members of the body naturall.

2. The qualification both of *Magistrates and Ministers*, that they may be both serviceable to God and his Church in their generations. *Magistrates* must be pure, upright, beautifull, strong, and courageous, as a tower of Ivory. *Ministers* must be cleare and unblemish'd both in life and doctrine; as the fish-poolles in Heshbon.

Obs. *Magistrates and ministers, are necessary members of the Church.* The body would be monstrous without a neck, and eyes: so would both Church and State be, without these: But first let's observe, that the spirit here joynes them both together: and happy tis, where there is so neare relation t'wixt  
 necke,

*necks, and eyes; where the neck supports the eyes, and the eyes stand Centinells, to watch, and look out for the good of the neck: it can not go well with either of these, if there be not a mutuall aid and assistance afforded to each other, the Ecclesiasticall power would quickly be contemned, and trodden under foot; these eyes in the text, would even quite be scratched out; should not the neck bestirre it selfe, should not the Magistrate stretch forth his sword to defend them: nay the legular power it selfe would be much impaired: this neck would have a palsy; this tower would totter; if the Ministers should not brandish their sword, the sword of the spirit which is the word of God, and vindicate rulers from those sons of Bichri, I had almost said those sons of Belial, 99 Ester. Bighan, and Teresh, who are ready to cry with those Donatists in Optatum, what have we to do with rulers? Never Magistrates far'd worse, then such as were enemies to the prophets, as Saul, Ahab, &c.*

None

*Quid nobis cum regibus?*



None prosper'd better then such as were *nursing fathers* to Gods Embassadors, as *David*, *Hezekiah*; and *Joash* did what was right in the sight of the Lord, all the daies that *Iehoiada* the priest liv'd 2 Kin.

2. 12. *Iovinian* protected truth, and truth protected him: what made *Theodosius* and *Constantine* so famous among the *Romane Emperors*, but their tenderesse to those that waited at Gods Altar. *Moses* knew this well when he went to *Pharoah*, he made excuses, and demurres *Exod. 4. 10.* I am not eloquent. v. 13. O my Lord send by him whom thou wilt send: untill *Aarons* keyes were added to the sword of *Moses*; till *Aaron* was made to *Moses* instead of a mouth, and *Moses* to *Aaron* instead of a God, v. 16. Then they go sweetly, and comfortably together Chap.

f Pl. 74. 3.

t Es. 41.

15.

5. v. 1. f The mountaines shall bring peace, the mountaines i. e. the rulers; so they are call'd in the prophets, as t shady mountaines, and God will thresh the mountaines; the little hills shall bring righteousness  
nesse



nesse unto the people, The little hills  
 i. e. the *praco's* and cryers which  
 preach the word of righteousness:  
 but these little hills must sit under  
 the shadows of those mountains;  
 these preachers must sit under the  
 command and protection of this  
 tower of Ivory in the text; then  
 righteousness and peace shall kisse  
 each other: when Magistrates and  
 Ministers like the *Elme* and *vine*,  
 are twisted together, by a certaine  
 sympathy; they both thrive the  
 better. The neck must not say to the  
 eyes, I have no need of you; nor the  
 eyes to the neck I have no need of thee.  
 A Schisme here would prove dan-  
 gerous, to the dashing of w both  
 in pieces. Therefore let as many  
 as have good will to Sion, pray  
 that these may go hand in hand;  
 not as if we claimed an equality  
 with you, or exemption for your  
 authority, much lesse, like so ma-  
 ny popelings, a superiority above  
 you; no, we desire to be subject to  
 Gods *Viceroy*s; and that not  
 for feare but for conscience sake.  
 Neither have we an itch to be tam-  
 pering

u Cant. 2  
 4. 4. *vin-  
 cuntur.*  
 w Duma  
 siaguli  
 pugnant  
 universi  
 vincuntur.  
 Tac.

pering with your charriot, or to  
thrust our fingers into temporall  
jurisdiction: much may be said in

Rex Anni- this case, from the example of So-  
us, rex idem lomon, Melchisedech, the first borne  
hominum among the children of Israel, Eli,  
Phœbique Samuel; the history of the Church  
sacerdos. for many ages, the constitution of  
Sacerdotes the Sanhedrim among the Jewes:  
enim in su- but I was never found of this do-  
natum le- Arine. I am sure we have busi-  
fuere & ness enough besides to take up the  
cum sum- whole man: and x who is sufficient  
mo populi for these things? tractent fabrilia fa-  
ductore bri, let every man continue in that  
consulta- calling, wherein he is call'd; if call'd  
bant de to the ministry, let's wait on our mi-  
Rep. nistring: those that are call'd to ru-  
ling, let them do it with all dili-

x Kt̃is  
αὐ-  
ταῖς  
αὐ-  
τοῖς.

gence Rom. 12. 7, 8. So much of the members joynt-  
ly, as they cast a mutuall aspect on  
each other.

2.

The necessity of Magistrates 1. In  
respect of the whole state, a strange  
body without a neck, a stranger  
state without rulers: we should  
quickly be resolved into a paraliti-  
ke body, if not held together by  
these

these nerves and sinewes: as a ship  
 floating on the sea without a pi-  
 lot, or like the sea it selfe without  
 banks: were it not for this tower  
 of *Ivory*, we should all be as the  
 tower of *Babel*: This *Olbia*, this  
 happy Island, would revolve, and  
 degenerate into a Saxony indeed,  
 and become the mother of a cru-  
 ell, hard hearted people, every  
 county would be *commune latroci-*  
*nium*, a common robbery; instead  
 of flowing with *milk and honey*, it  
 would flow with *streames of blood*;  
 one man would be a Wolfe, and  
 Tyger to another: nay *ἰχθυοειδὴν*,  
 like fishes, the greater would de-  
 voure the lesse: we should be as  
 those barbarous Scythians who did  
 y end their controversies, not in  
 civill courts, as at this day, but in  
 the fields; not by the power of  
 argument, but by the dint of the  
 sword. The high waies would be  
 unoccupied as in the daies of *Anath*  
*Indg. 5.* when men went through  
 bywaies. *Pandarus* wher's your  
 bow? should be our salutation in-  
 stead of God speed! or peace be  
 with

Non hos-  
 pes ab hos-  
 pite tutus.

*γρίλαυε-  
 κίαν οὐδὲν  
 περ χρίστην  
 Βασιλ.*

*Πάνδρα-  
 ρε τοι το-  
 ζοι, Homer  
 Iliads.*

with you! no walking safe with-  
out being clad in Steele, as men  
travell through forrests with bills  
on their shoulders, for feare of  
wild beasts, Lam. 5. v. 12. *The faces  
of the elders were not honour'd* v. 14.  
*The elders have ceased from the gate,*  
neither Assizes, nor Sessions; what  
then? *the young men ceased from  
their musick; the joy of our heart is  
ceased, our dance is turned into  
mourning* v. 15. In the lawes of a

Ἐν τοῖς  
πόλεσι ἐστὶν  
ἡ σωτηρία  
τῆς πόλεως  
Arist.  
Rhet.

a Non ex-  
timui un-  
quam ho-  
mines qui  
bus vacuus  
est locus in  
media ur-  
be i. e.  
forum, as  
Cyrus said  
foolishly  
of the La-  
cedemoni-  
ans Hero-  
dot. lib. 10.

hence are those phrases of meet-  
ing the enemy, and resisting the  
enemy in the gate: the gates of  
Hell, and the gates of death: to  
shew that the strength of a Nation  
or City, do's not more consist in  
the number of men, & armes, then  
in the vigorous execution of a ju-  
stice; in cutting off rotten, gan-  
gren'd, leprous members. *The  
Kings throne is establisht by justice,*  
and Christ order'd his Kingdome

in justice and judgment Es. 9. 7.

Such judgment is only condemned in scripture which is <sup>b</sup> private and rash: and such going to law as is with scandall, and before heathen judges; not when it is used as some medicines, for the last refuge, when other meanes and waies will not prevaile: not as <sup>c</sup> *Οὐκ ὡς ἡδυσματά.* *pleasing saunt;* as too many spirits do sport themselves in this fire of contention, like so many Salamanders, and never triumph more, then when they get a victory in this civill warre, though commonly the advantage will not equall the losse: like two milstones, or like the flint and Steele they spend and weare out each others, to enrich and warme the pleaders box.

In respect of the Church too: faithfull rulers are as so many stakes in the hedge of Gods vineyard; to fence it from such wild beasts, that would root up the very foundations of religion. The servants of the living God would be as those <sup>c</sup> *two witnesses*, or as

<sup>b</sup> Amellicus in casibus conscientia.

<sup>c</sup> *Οὐκ ὡς ἡδυσματά.*

2.

<sup>c</sup> Rev. 11.

poore

poore infants scrawling in the streets; if Magistrates should not carry them in their armes, by becoming *nursing fathers*, and *nursing mothers* unto them, as Calvin understands that of Esa. 49. 23. Alas! were it not for these towers we should be expos'd to wind, and weather; were it not for these bulworkes, we should be overrunne with Atheisme, Heresy, and Idolatry: when Moses was gone to the mount, the Israelites were liberall in casting in their Jewells, to make a molten calfe. Micah had an *house of Gods*; an Ephod, a Teraphim, and to compleat his Idolatry, he

Who was  
of the tribe  
of Ephraim  
and not  
of Levi;  
which fault  
he rectifi-  
ed v. 13.

*consecrated his son to be his priest:*  
the circumstance of time is fa-  
mous, in *those daies there was no*  
*King in Israel* Judg. 17. 5, 6. As  
rulers are *custodes utriusque tabulae*  
the maintainers of religion to  
God; of peace, and charity to-  
wards men, so *ecce duos gladios*,  
Loe! here are two swords, one to  
cut off *serpents*, and *wolves* ( So

d De jure  
belli & pa-  
cis lib. 2.

d *Grotius* calls malefactors, that  
infest the civill state ) another to  
strike



strike through the *jaws* of those  
*Beares*, and to restraine those pe-  
 tulant *Foxes*, that would lay the  
 Church wast. But as our eyes be-  
 hold our teachers, so may we long  
 behold our rulers! that the scep-  
 ter may not depart from our Ju-  
 dah, nor a lawgiver from between  
 her feet, till Shiloh shall come the  
 second time, till all power shall  
 be resigned up to Christ, which he  
 shall come to judgment! And <sup>1 Tim. 2.2</sup>  
 good reason we have to pray for  
 those that are in *Authority*, that  
 we may live a quiet and peaceable <sup>ἐν εὐσεβείᾳ</sup>  
 life, in <sup>καὶ σωφροσύνῃ</sup> godlinesse and chastity;  
 as if loosnesse and carnall licenti- <sup>ἐς ἑσπέρην</sup>  
 ousnesse would brek in like a <sup>us.</sup>  
 mighty torrent, if the *gates* of au-  
 thority were flung off their hin- <sup>Amos. 1.</sup>  
 ges; if there were none to reprove <sup>10.</sup>  
 in the gate, sin would soone have  
 an impudent, whorish forehead.  
 And as we must pray for them: so  
 we must honour them too. They  
 are *Abimelecks*, fathers of their  
 country, and so may claime ho-  
 nour by vertue of the fift com-  
 mandement, they have on them  
 Gods

Gods owne stampe, *Elohim*, gods, therefore: *Exod. 22. 28.* *Thou shalt not revile the gods, nor speake evill of the rulers of my people.* Thou shalt not *blaspheme* the gods, so some read it: such *Shimei's* as dare bark at all that is called *God* shall one time or other be met withall.

Now as we have seene the necessity of Magistrates, and what our demeanour should be towards them, let's see also how they must carry themselves towards such as are under them.

3. Their qualification &c. This neck must be as a tower of Ivory.

1. They must as Ivory be pure, *2 Kin. 19.* *streight, faire, transparent.* Solomons throne was of Ivory. The

Sceptro innixus eburno.

*Curules* among the Romans sat in Chaires of Ivory, which might be Emblems of innocent, and upright judgment: as the houses of the gods were feigned to be roofed and sealed with Ivory *Ebur nitidum fulgentia secta tegebat*, and Jupiter had an Ivory scepter, to shew that purity which was thought



thought to be amongst them: or as judges are still cloathed in scarlet which is of a deep, perfect, lasting dye, to put them in mind of integrity, and conscientious constancy in the administration of justice.

Magistrates must be pure and cleare in their lives and profession of religion, *as men*. Let Machivilians, and Achitophels say what they will, those men are like to be the best Magistrates, who are the *best men*; and that government prospers best, which is grafted on the stock of religion; those rulers will warpe with any base compliance, they will steere their course, according to the Card of selfe interest, popularity, and sinister respects, who are not pois'd, and principled upon religion, and conscience: they will do *injustice* Luk. 18. 2,  
*for a peice of bread: they will sell* Amos. 2. 6,  
*the righteous for silver, and the poore*  
*for a paire of shooes.*

Constantine coming to the Eusebius,  
 throne: first made proclamation, that whosoever would not re-  
 nounce

nounce the Christian religion; and sacrifice to devills (supposing that some would serve the devill himselfe to save, or get preferment) they should be none of his court; no officers of state under him, but when he saw who would forsake Christ to cleave unto this present world; he discharged them, and retain'd those that kept their constancy to the Christian religion; How shall they said he be *faithfull to me, to their countrey, who are faithlesse to their God?* The application is easy.

All that professe themselves true members of Christ if they be not Cancers, and excrescencies of that body, must be cloth'd with a *wedding garment*, with a virgine tire of purity, and sincerity; casting away all sulli'd, rotten raggs, which stinke of the plague sore of sinne, *hating the very garment spotted with the flesh*, we must keep our garments undefiled here, if we hope to walk in *white* hereafter Rev. 3. 4. O how ugly is any private Christian swelling with a Tympany of pride

pride, envy, anger? burning in the  
 flame of any lust? wallowing in  
 any uncleanness, or vomit? eaten  
 up with strange, heretical doctrines, Myrrhe,  
 which eate as a canker? but how *Alloes &*  
 monstrous is a ruler roling in any *Cassia*  
 Lerna's or sinkes of filthyness; they *were to be*  
 should exceed others in piety and *kept in I-*  
 religion, as much as they do in *vory pala-*  
 power and authority; others must *ces. i. e.*  
 be of *Ivory*, they, as *towers of Ivo-*  
*ry, Inter eburna cupressi,* as *Saules*  
 among the people, in holiness. *wardropes?*  
 Tis an arrant absurdity that men *no sullied*  
 should be publike governours; and *things*  
 private slaves; at the beck of base *were to*  
 lusts. The lives of rulers are very *come there*  
 exemplary, David was called the *Pl. 45. 8.*  
 light of Israel 2 Sam. 21. 17. We *Annot.*  
 count it *genus obsequii* a kind of *"Αποπνύει*  
 duty to imitate their very failings. *βασιλευδ-*  
*μενον* "Οις  
*και εθνων*  
*βασιλεύειν*  
*Basil.*  
 They do live upon the *pinacles* of  
 the world, all men have an eye  
 to their actions: *Cyrus* com-  
 manded the chiefe officers to keep a  
 strict reine over themselves, that  
 was the way to keep the whole ar-  
 my in order. *Menippus* reading  
 of the incest, adulteries, murders  
 of *Lucian.*

*In excelsa  
 vitam a-  
 gere.*

*Xenophon*

*"Ουτε τῆς  
 θεῆς ποτε  
 ἠγείται  
 μοιχεύσαι;*

Plurimos  
secum per-  
dunt.

**2.**

*As Magistrates, so they must  
be cleare and pure as Ivory.*

1. From acceptance of persons in judgment; friends, and kinsmen must not then be knowne; as *Zelus* is stor'd to sentence his own sonne: Judges must be like *Melchisedech*, without father, mother, allies;

allies; or as the Athenian judges,  
who judged by night, when the  
faces of men could not be seene.

2. From rash judgment; stand Num. 9.4.

Still said Moses, and I will heare  
what the Lord will command con-  
cerning you. To God himselfe went  
downe to Sodome, to see whether  
things were according to their  
cry. Shaphim judges, comes from  
Shaphai, to measure, to lay a thing  
to the line, to shew what lober  
debate, what deliberation rulers  
should use before passing sentence  
either in civill matters or criminal  
*Nulla cunctatio longa est* Vita homi-  
num non  
est tatorum  
ludus.

Yet 3. They must not be too di-  
latory, as long in bringing forth  
their verdicts as the Elephant her  
young, making suits as long as the  
Trojane warre; this protracting;  
and spinning out of time is com-  
plain'd of in every corner; poore  
men say, they lose their right, be-  
cause they have not meanes to  
follow the suit. May it not be said  
to such judges as the woman to  
Philip, *holite repare, come downe*  
from the Tribunal, and be no  
judges at all. C 4. They

1 Sam. 8. 3

**1 Sa. 12.3.**

**שז**

**Livie.**  
**Florus.**



Magistrates are compar'd to a tower of Ivory, so elsewhere to the hornes of a Unicorne, Cedars of Lebanon, Oakes of Bashan, high towers. This strength and courage is requisite.

To curb the power of the sturdiest offenders; not to *fear* the faces of men, though they have the faces of Lions. I call to mind that the steps to Solomons throne were supported with Lions, to shew that such as ascend the bench should have Lion-like courage to rescue poore lambs from those *σπρωγναι*, those oppressing Canniballs, that would eat the flesh and break the bones, and drink the blood of the poore and helplese.

For their owne sakes to support themselves amid'st all their cares, vexations, and all the murmurings and repinings of the people: the words in the text imply this, the word *necke* in the Originall imports, to be pressed downe as the neck with burthens. A tower which lyes open to wind and weather, Ad.

Esa. 2. 13;

14, 15.

Rev. 8. 8.

Hoc reges

habent ma-

gnificum,

&amp; ingens;

nulla quod

rapiat dies;

prodesse

miserisup-

plices fido

lare prote-

gere. Sen.

Trag.

2.

Tres labor

res difficia

limi, re-

gentis, do-

centis, par-

turientis,

Melancha-

ton in ejus

vira. Melch

ther, Ad.



Summas  
feriunt ful-  
mina tur-  
res.  
Sinistris o-  
culis. Ta-  
citus.

Quanta  
bellua efficit  
imperium?  
Sueton.

Æneæ fi-  
dus Acha-  
res, from  
αἴψῃς do-  
lor.

Βασιλεὺς  
βάσις τῶ  
λαῶ.

ther, to shew that government is  
a burthen; and though rulers are  
high as *towers*, yet they are more  
expos'd to thunder and tempests;  
therefore the vine and olive would  
not leave their fatnesse, and sweet-  
nesse that they might raigne. *Saul*  
being elected to the Kingdome  
hid himselfe among the stufte: *1 Sa.*  
*10. 22.* We are too apt to look  
a *squint* on those in high places,  
and too thirsty are all after power;  
yet as *Tiberius* told his friends, we  
little know, what a *Leviathan* a  
Kingdome is, how the pillowes of  
great ones are stufft with thornes,  
and sleepe flies from their eyes;  
the poore cottage harbours more  
sweet rest, then the greatest pal-  
lace; the *shepherds crooke* more  
plesant then the *Kings Scepter*.  
Ruling is a neckworke, his go-  
vernment shall be upon his shoulders.  
The earth said *David* is out of  
course, *I beare up the pillars of it;*  
therefore raise up your brawny  
necks, that they may not sinke  
under such a burthen; gird up your  
swords upon your thighs, O ye migh-  
ty:

*ry in majesty, ride on prosperously, Pſal. 45.  
 because of truth, meekneſſe, and 3. 4.  
 righteousneſſe; let your arrowes be  
 ſharpe in the hearts of the King of  
 heavens enemies; let your neckes  
 be as a tower of Ivory. I meane not  
 that you ſhould have ſtiſſe neckes,  
 as wedded to your owne willes,  
 or neckes ſtrecht out with haughti-  
 neſſe, as ſome of the other Sex,  
 do openly glory in their Ivory and  
 Alabaſter necks; but ſtrong and  
 couragious in the buſineſſe of the  
 day. Whoſoever will not do the law Ezr. 7. 26.  
 of God, or the King, let him have  
 judgment without delay; whether to  
 death, baniſhment, conſiſcation of  
 goods or imprisonment.*

*The neceſſity of Miniſters in the  
 Church together with their quali-  
 fication, in a word: thine eyes ſhall  
 be as the fiſhpootes in Heſhbon.*

*What Centinells are in an ar-  
 my, what ſhepherds are to a flock,  
 what nurſes are to little infants,  
 what architects to a pile of building  
 what the Levites to the Arke, what  
 the eyes are to the body; that are  
 the Miniſters of the Goſpell to the*

Sublapſa ruunt ſubductis reſta columenis. **Church;** they are *σολοι* Gal. 1 9. *Pillars*, and take away theſe props, the whole fabricke goes to ruine, the Church is no elect, no perfect Church at all. God hath given ſome prophets, ſome evangelists, for the perfecting, and poliſhing the ſaints for the ediſing or building up of the body of Chriſt. They are ordained, to bring men from darkneſſe to light, from the power of Satan to God. Acts

D. Reinold, 20. 16. Therefore before the destruction of a place, tis observed, that God doth either remove, or insatuate these eyes. As the world would be a wilderness without rulers: so without ministers too, we should swarme with serpents, lions, ( i ) oppressors; swine, ( i ) voluptuous; wolves, ( i ) ravenous persons; were they not softened and tamed by the preaching of the Gospell, which causes the lion and the lamb, the leopard and the kid to ly downe together, and makes persecutors be as Saulls among the prophets.

Ἀρχαλὲς-  
τιται θηρία  
φύς ἀνθρώ-  
πους ἐλιδάσ-  
σουι. Cic.  
Alex.

When I speak of the necessity of these eyes, I would be understood

stood of these in the text, which  
 are as the fishpooles in Heshbon. Fish-  
 pooles i. e. fruitfull and multipli-  
 ing (as fishes) in all acts of holi-  
 nesse; pooles i. e. cleare and chris-  
 talline in life and doctrine, power-  
 full and diligent in the work of the  
 ministry, so that men might see  
 the faces of their consciences, in  
 the glasse of their sermons. Such  
 as had remarkable blemishes might  
 not serve in the Sanctuary, that is a  
 sad text Cant. 5. 7. *The watchmen*  
*and keepers of the wall themselves,*  
*smote and wounded the Church, and*  
*tooke away his raiment; the badge of*  
*modesty and subjection; as if she*  
*had been a strompet on the subject*  
 of reproach. Farre be it from me  
 to speak in the behalfe of eyes  
 blinded with ignorance, as blind as  
 beetles; Secres per Antiphrasin, eyes  
 that are blesseyed, may be shotten  
 with Heresie and blasphemy, eyes  
 full of adultery, covetousnesse or any  
 uncleannesse; that have in them not  
 only the moies, but whole beames  
 of sin; eyes like those of *Basilisks*,  
 charming and bewitching eyes, red

Gen. 24.

65. 1 Cor.

11. 10.

Eze. 23.

25. 26.

with wine, and distorted with envy,  
 sparkling with anger; better my  
 tongue should cleave to the rooſe  
 of my mouth, or my eyes ſtart out  
 of my owne head, then be an ad-  
 vocate for ſuch eyes as theſe, where  
 miniſters are bad; they are like  
 Origen, when he wrote amiſſe,  
 none worſe; or like the basket of  
 naughty figges in Jeremiahs viſion;  
 Jer. 24. 3. *very naughty*. Yet as I will not be  
 their proſecutor, ſo I need not be  
 their proſecutor. They have their  
 vigilant Judges alſo riding their  
 Mal. 3. 5. Circuits, who are wiſe wiſeſſes  
 againſt them; like the flying role  
 Zach. 5. 10. off ſuch a rotten mem-  
 ber from the ſanctuary of the Lord;  
 that with Hymeneus, and Alex-  
 ander they may leape, not to blaſ-  
 pheme. Onely I pray; that ſuch as  
 act in that Authority, may be  
 acted themſelves with a ſpirit of  
 moderation, leſt they be ſound, and  
 rotten; Sarah, and Hagar; Rachell,  
 and Leah ſhould ſuffer together;  
 leſt Sion, and the High places be  
 cover'd with mourning; and the  
 ſonnes of Levi, inſtead of purg-  
 ing,

ing, and purifying, should be *Con-*  
*founded.*

I have but one thing more to *Judges.*  
leave with you, *my Lords.* I. viz.  
where you find eyes qualified as  
these in the text, for *Gods sake!*  
for the *Churches sake!* for your  
owne *soules sake,* be gentle and ten-  
der towards them. Imitate Na-  
ture it selfe, which hath wrapt the  
Eyes in severall Covers; set skulls,  
lids, and browes, to shelter, and  
guard them from injuries.

\* Tunica  
cornea,  
Chr<sup>ist</sup>alline  
na, palpe-  
brae, super-  
cilium.  
Nycten.

Indeed I do not wonder in these  
times, that men do so bandy a-  
gainst the ministers of the Gos-  
pell: their *deeds are very evill,* and  
therefore *they hate the light:* they  
are deformed, and so care not for  
the glasse of the word; they are  
light, and chaffy, and so loath to  
be fann'd, and winnowed; nay  
rotten and loathsome, and there-  
fore they startle at this two edged  
sword of the spirit, lest they should  
be dissected and bleed under re-  
proofes; whereas they are settled  
on their lees, and hate to be refor-  
med. Sin is almost full and come

Adulta vi-  
tia.  
Omne in  
præcipiti  
vitium.

Magnifi-  
centissi-  
mum cum  
Deo peri-  
clitari. Na-  
zians Si  
nos ruimus  
ruct Chri-  
stus. Lu-  
ther.

to its ~~an~~ grown ripe, and calls  
for the sickle of Gods judgment,  
to cut us downe. The Master of  
the house is call'd *Beelzebub*; Christ  
is robb'd of his due, and cloath'd  
with reproach, and shall his me-  
niall servants go free? when *perse-*  
*cution begins at the house of God?*  
nay lets comfort our selves, that  
we are imbark't upon the same  
bottome, and are fellow *sufferers*  
*with Christ himselfe*; I say againe  
let's praise our God, who hath set  
*bankes* to the fury of men, to re-  
straine it, seeing they are so *wrath-*  
*fully displeased against us*; *curst be*  
*their wrath for tis fierce*, and *their*  
*rage for tis cruel.*

This has bin Satans stratsagem in  
all ages, as of the *Philistims* to-  
wards *Sampsons*; and the wolves in  
*Demosthenes* towards the sheep;  
first to demand their dogges, and  
then make a covenant with them;  
or as the fowle which carries dust  
into the aire in her clawes, and  
then lets it downe with the wind,  
that it may fall into the eyes of  
that beast, whereon shee desires  
to



to prey; so Satan presumes, he  
can more easily baptivate, and  
worry the soules of men; when  
their seers, and leaders are taken  
out of the way.

Though I do not wonder at  
this; yet I should wonder that Chri-  
stian Magistrates should stand by,  
and stand still to see these eyes  
pull'd forth; seeing the next stroke  
is most like to be at their throates;  
if Jesuited Papists, according to  
their principles, cannot be good  
subjects to Protestant princes, I  
leave it with knowing men; whe-  
ther *Leyden* and *Munster*, may  
not send forth as dangerous Emis-  
saries to governors as *Rhenes* and  
*Doway*.

Davenant  
Quæst. 17.

As for you right worshipfull *Justices*.

*Justices of the peace*; twas the say-  
ing of a King of this Nation, that  
he did respect a good Justice of the  
peace, as he did those next his per-  
son, as much as a privy counsellor.

K. James  
his speech  
in the starre  
Chamber.

I am sure good lawes are but dead  
ordinaunces, a bell without a clape-  
per; except you put life unto them;  
they are but notionall, and in the

Theory,

Theory, if you do not execute them, and reduce them unto practise, and so the Acts of Parliament. I am not come to blame your backwardnesse herein; I know your zeale ( I speak of those I know ) against Ale-houses, fabboth breakers, swearers, revells in our parrishes, when by complaint we addresse our selves unto you; you dare owne and countenance the ministers of the Gospell: Even in this very age, you are ready to compose and umpire differences, in these contentious daies: Go on still, as you need not doubt of encouragement from the honorable Judges here; so may you lesse feare, to be rewarded by the judge of heaven and earth, quick and dead hereafter.

Lawyers.

Mihi tam  
familiarē  
est omnes  
cogitationes  
meas  
tecum cō-  
munican-  
das, iisdē

que

I hope you of the honorable profession of the Law, will save me a labour; your owne hearts cannot but dictate unto you, what mine has suggested unto me; viz. to be so much the more cautious, and circumspect; by how much the world is more clamorous, and querulous

querulous against us; this is the best way to confute the calumnies of men; even by our integrity; I say *our* integrity; because you are call'd *sacerdotes iustitie*, the priests of justice, and so you will come under the compasse of my text, and must be as the fish-pool's in *Hesbon*.

que te vel  
præceptis  
vel exem-  
plis mone-  
re quibus  
ipse me  
moneo,  
Plinius.  
Epist. lib.  
4. Epist.  
24.

It was a grievous complaint in *Cyprian's* time; Innocence was not where it was pretended to be defended, and men were lawlesse amidst the lawes: whilst they pleaded the law of men, they brake the law of God: *Solomon* long before had observ'd the like *Eccle. 3: 16.* *I saw under the Sun, the place of judgment, and unrighteousnesse was there: I saw the place of righteousness, and lo iniquity was there;* now that it may not be so amongst you; let me give you one *Caveat*; take heed of that *prostituta vocis venalis audacia*, of painting a rotten cause with the varnish of Sophistry and Eloquence: this is to cast the flowers of Rhetorike upon a sepulcher: This is *cum lingua scortari*,

Innocen-  
tia non est  
ubi defen-  
ditur. In  
Epist. ad  
Donatum.

Cyprian.  
Ibidem.

Nazis

*scortari*, to constiprate; may murder justice, when by your Midwifry, you should bring it to light. Alas! what good shall all fees do you? when the great judge shall frowne, and your owne consciences shall vomit up all ill gotten goblets; then the clearer you have bin in your practise here; the more comfort shall you meet at another barre, and the brighter shall you shine in another firmament.

*Fury.*

You of the severall Juries: Be faithfull in the discharge of your oaths this day: be neither partiall, nor rash: steere your course twixt rigorous severity, and foolish pitty; for *omne iudex de sapientia*, to be prodigall of mercy, is as dangerous to a Common-wealth, as too much rigour: As a Tyrannicall government is better then at none at all. A little blood seasonably shed, do's prevent a greater torrent afterwards; therefore endeavour to temper mercy and judgment together. Be not meat-mouth'd in concealing, or mincing the abuses of the County, bring them to the  
physicians

physicians of the State that they may be healed, be not indulgent to swearers, and drunkards: say not all is well, when sin echoes so loudly, like the *Amalekites* cattle in the eares of *Samuel*: this is to exempt them from the answer of men, and to expose both your selves, and them to the vengeance of God.

As for those that waite on either *Witnesses*, Court to give in their Testimonies; I need only to mind them of the awfull Majesty of God, by whom they are to sweare; even the almighty *God of truth*; therefore take heed of invoaking him to justify a lye. Solemne oathes were to be taken before the Altar. *1 King. 8. 31.* which was a signe of Gods presence; that the greater feare, and reverence might be wrought in men; therefore still, we lay our hands on the book: a false oath will recoyle into your owne bowels, and the venome of it will drink up your owne spirits; the greatest mischeife will be to your owne soules. *Perjury saies a lea-* *D. Zouch.*  
*ned*

ned Civilian, is worse then Atheisme; the Atheist denies there is a God, and lives accordingly; but the forsworne man acknowledges there is a God, swears by him, yet derides him; such persons make this land to groane and mourne. Let these words Jer. 4. 2. be alwaies in your thoughts, in  
 Ex. 28. 36. your hearts; thou shalt swear in truth, in righteousness, in judgment, so shall righteousness unto the Lord be set up in the midst of you: The gates of *Bath-Rabbim* shall this day shine; and you shall make preparation to enter through another gate: you shall passe from the gate of *Sion*, to the gate of *beaver*; from the *Arcopagus*, or Hill of justice, to the holy Mount of eternall mercyes. From *Bath-rabbim*, the daughter of a multitude, to *Rabbim* a multitude indeed; from one assembly to another; from a mixed Assembly, of an handfull of men, to the generall Assembly, and Church of the first borne; nay to an innumerable company of Angells, and to the spirits of just men made perfect:

perfect. And now me thinks, I am  
so rapt up, and ravish't with this  
advantageous exchange, of ragges  
for robes, and dirt for gold; that  
I find my spirits quite mov'd into  
another channell; I must leave  
preaching, and begin to pray, that  
God of his infinite mercy, would  
in his good time, make us all free  
of that Jerusalem which is above.



*Ps.*







Pf. 82. v. 1.

*God standeth in the congregation  
of the mighty: he judgeth  
among the gods.*



Here was no Nation under heaven to be compar'd with the children of Israel, for his pinesse and glory: in that God was so nigh unto them, in all things that they call'd to him for; as Moses makes the challenge in their behalfe *Deu. 4. 7.* And indeed happy are the people that are in such a case, yea blessed are the people (which after this manner) have the Lord for their God; and David gives the reason: for in his presence there is fulnesse of joy *Pf. 16. 11.* Are not we happy upon this account, at this present? if we knew but

but our owne happinesse: may not  
 we take up *Moses* his gantlet?  
 and answer his challenge? May  
 not we confront our *Gabriel*, with  
 the *Israelites* *Canaan*? and com-  
 pare the Lords going out before  
 us in his word, and spirit, with his  
 going before them in a pillar of  
 clond by day, and a pillar of fire  
 by night? We have not only a title  
 to Gods generall presence, as he  
 fills heaven and earth; For so he  
 is alwaies about our paths, and about  
 our beds, either to smile: or frown  
 upon us: <sup>b</sup> for in him we live, move,  
 and have our being: *Whither shall I*  
*go from thy spirit, or whither shall I*  
*flee from thy presence?* *Ps. 139. 7, 8, 9.*  
 But now, I hope we are all met to-  
 gether in the name, and feare of  
 God, here at the *mercy seate*, at  
 the *Arke of the Testimony*, and then  
 God will not onely treat with us  
 by his delegates, his Angells; but  
 God himselfe will vouchsafe to  
 give us a meeting. We have his  
 owne promise for't *Mat. 18. 20.*  
*Where two or three are met together*  
*in my name, there am I with you in the*  
*midst*

*a Ubi non  
 est per gra-  
 tiam, ibi  
 est per vin-  
 dictam.  
 b Act. 17.  
 27, 28.*

midst of them: there is his speciall,  
gracious, propitious, saving pre-  
sence: *He stands in the Congregation*

Εκεῖ ὅστις ἡ  
ρωμῆ ὅπερ  
ὁ βασιλεὺς  
Herodian. *on: so that tis no paradox to af-  
firme, that this place is heaven it  
selfe. Rome is there where the*

Emperour is; the court is there  
where the supreme magistrate do's  
reside; and Heaven it selfe is there,  
where God vouchsafes his speciall  
presence; and therefore the Church  
of God is so often call'd, the king-  
dome of heaven in the Gospel.  
But we have another advantage of  
Gods presence at this juncture of  
time. *The gods are come downe unto  
us, in the likeness of men; and where  
these gods upon earth are assem-  
bled, the God of heaven will not  
be farre off. — God standeth in the  
Congregation of the mighty: he judg-  
eth among the gods.*

Ὁμιλία  
εἰς τὴν ἀρ-  
χὴν τῆς  
πρωτῆς  
ψαλμῆς,  
p. 55.

*Basil speaking of this book of  
the Psalmes, calls it a common trea-  
sury, or storehouse of all wholesome  
doctrines; standing in the middle or  
center of the scriptures, as if the  
lines of the whole book of God  
met in the book of the Psalmes:*

Here

Here are seasonable lessons for men  
in all conditions.

Art thou under the harrowes  
and sawes of outward affliction?  
art thou roaring with *Heman* un-  
der spirituall desertions? art thou  
stretching thy selfe upon thy bed of  
languishing? art thou oppress'd, im-  
prisoned, derided? Here are Ele-  
gies, mournfull ditties, whereby  
thou mayest empty thy soule, or  
allay thy sorrow.

Art thou elevated or dilated  
with enlargements of heart? dost  
thou flourish as the *palme tree*, or  
sprout as the cedar in *Lebanon*? from  
the sence of heavenly grace? from  
the sent of the waters of the sanctua-  
ry, or from the comfortable looks  
of Gods cheerefull countenance?  
dost thou wash thy stepps in but- Job. 29.6.  
ter? and do the rockes poure thee  
out rivers of oyle, dost thou wal-  
low in prosperity, and swimme  
with a continued tide of successe?  
Here are *Tebillim* whole Rapsod-  
ies of hymnes, to set forth the  
praises of God for these mercyes,  
is any merry let him sing *Psalmes*  
James.

James. 5. 13. and it were well if the  
fumes and vapours of rotten songs,  
and Enthusiasticall raptures, might  
give place to this a spirituall in-  
cense, this heavenly, and ravishing  
converse with God.

ἡ Πνευμ.  
τικὸν θυ-  
μίαμα, καὶ  
ἀγαπῶν  
πολίτευμα  
Basil.

Is any ensour'd with sinne, and  
would he like *Samson* cast from  
him these *Philistian* cords, and  
break off his sins by repentance;  
Here are poenitentials, psalmes of  
repentance sutable to men in such  
a penitent condition. In a word:  
are you rulers; publike persons;  
and would you know how to dis-  
charge a good conscience towards  
God, and men? that when you  
have serv'd your generation, you  
may passe from *forum soli* to *forum*  
poli, from your benches to thrones;  
from judging an handfull of men,  
to judge the twelve tribes of *Israel*,  
nay the whole world; from judging  
of men to judg Angells: Know you  
not that we shall judg Angells. 1 Cor.  
6. 3.

Matth. 19.  
28. 1 Cor.  
6. 2.

Would you have the end of your  
Circuits, to be the beginning of e-  
ternall

eternall rest and glory: would you have your *scarlet gowns*, to be turned into the *white robes of the Saints*? come, and sit downe at the feet of my Kingly prophet; let him be your *Samuel*: He has the best politickes in the world; He was a ruler himselfe, and indeed he was a very good one: He fed his people according to the integrity of his heart, and he guided them by the skilfulnesse of his hands; and from his experience in the mystery of government, he bequeaths *Salomon's* a Kingly gift indeed to those who succeed him in power and authority: This he does in many other Psalmes, but *ex professo* in this: It was sung before the Judges as they went to the Judgment: Hark. Do but read it over (*right honorable*) and the preacher's labour may be saved; for therein is a compleate Judges Sermon, *apples of gold in pictures of silver*, most apposite, and pertinent Memen- toes for all sorts of Magistrates: Every verse does execution upon some, or other. Are any Corrupt?

How

\* Vos cum statione  
peracta  
praelati re-  
gia cœli ex-  
cipier gau-  
dente po-  
lo. Lucan.  
O quisquis  
voluit im-  
pias cœdes,  
& rabiem  
tollere ci-  
vicam, &  
indomi-  
tam au-  
deat refr-  
nare licen-  
tiam, cla-  
rus post  
genitis.  
Hor. lib. 3.  
Pl. 78. 72.  
Judicibus  
confessoris  
præcine-  
latur.

How can I say more, then what is  
 set downe, v. 2. How long will ye  
 judge unjustly, and accept the persons  
 of the wicked? Are any Ignorant,  
 they may find themselves reprov'd,  
 v. 5. They know not, neither will  
 they understand, they walke in  
 darkness. Are any proud and haughty? let  
 them ruminare on v. 6, 7. I have  
 said ye are gods, and children of the  
 most high, but ye shall dye like men,  
 and fall like one of the Princes.  
 Are any lawlesse, and tyranni-  
 cally? let them ruminare on v. 8.  
 There lies an appeale from them  
 to Heaven; Arise, O God, and judg  
 the earth, for thou inheritest all Na-  
 tions.  
 Would I study for a seasonable  
 charge to give unto you at this  
 present? all my skill and industry  
 cannot compose a better, then what  
 is made to my hands v. 3, 4. De-  
 fend the poore, and fatherlesse: do  
 justice to the afflicted, and needy, and  
 the bond of the wicked.  
 What can I say more? but that I  
 must say all over againe, in the  
 words



words of my text; from whence, as from the maine doctrinall head, the following verses, as so many excellent uses, are all derived. *God standeth in the congregation &c.*

1. Here is something affirmed concerning governours, they are mighty, they are gods, as they look downwards, or as they stand in relation to us.

2. Here is something concerning the All-mighty, or the God of gods, and what his actings are towards these mighty gods; *He stands among them, he judges among them.* Though they are mighty and gods, yet they are not absolute, and uncontrollable, they are *deo minores*, more inferiour, and subordinate unto him, then we are to them; for their Jurisdiction extends but to mens bodies, and estates, but he restraines the very Spirits of Princes, and their very hearts are in his hands.

Take the whole sense of the text in this.

Obf. That God is present in an especiall and powerfull manner among

D

magi-

magistrates, when they are solemnly assembled for the decision of controversies, and the administration of justice and judgment. As Paul told the Corinthians, when they were convened to excommunicate the incestuous person, when ye are gathered together and my spirit, with  
 1 Cor. 5. 4. the power of our Lord Jesus Christ.

For the fuller handling of this proposition, lets resolve and take it a stander into these particulars.

1. The power and strength of rulers, *El, mighty*.

2. Their honour and dignity, *Elohim, gods*; and these parts are in the first Generall.

In Gods aetings towards rulers, there are also two particulars.

1. *He stands among them.*

2. *He judges among them*; and what these expressions do import we shall see in their proper place; of all these parts, I shall speak as

Οὐκ ἀπο  
 αἰς δέλωσαν  
 ἀλλὰ ψυ-  
 χὰς ἀνα-  
 παύων.  
 Tom. 52.  
 pag. 680.

Chrysostome begins an oration of his, not aiming to delight and tickle your eares and fancies, but to instruct your hearts and consciences.

1. Their power and strength  
*El, mighty.* There

There are two interpretations which put faire to exclude rulers out of the former part of this text.

First, by mighty, some would understand *Angells*; The *Rabbins* go this way; and indeed mighty is a proper and common Epithete for *Angells*, they are ἀγγελοι ἰσχυροι strong or mighty *Angells* Rev. 10. 1. They are ἀγγελοι τοῦ δυναμους, the *Angells* of his power, or his mighty *Angells*, 2 Thes. 1. 7. They are the valians of *Israel*: In the old Testament, they are called *Cherubims*, and *Seraphims*, in the new, *principa-* Eph. 3. 10.  
*palities*, and *powers*. When they are spoken of figuratively and mystically, they are called by the names of *Eagles*, *Lions*, *Horses*, Ezek. 1.  
and *Chariots of Fire*; therefore this 10.  
very word *El*, mighty, is a usual 10.  
affixe, or termination of their Rev. 4. 7.  
names, as *Michael*, *Gabriel*, *Ra-* 2 Kings.  
*phael*: you may guesse at the might 16. 17.  
of *Angells*, by what one of them did, in the camp of the *Assyrians*;  
He smote in one night an hundred 10.  
four score and five thousand: Good 36.  
reason then had our Saviour to

informe *Peter*, that he was not apprehended of the *Jewes* through weaknesse, as if he could not have rescued himselfe out of their hands, seeing he could pray to his father, and he would presently give him more then twelve Legions of Angells, *Matth. 25. 63.* God stands among these; they alwaies behold the face of God; *πρωταρχαὶ αἰθέρων*, his nuntio's to go for the protection of his people, or the destruction of his and their enemies.

Secondly; by mighty, may we not understand the righteous and faithfull people of a Nation? who are as so many Bullewarke, all spirituall Kings; the *Israel* of God: you may see the Etymologie of *Israel*, *Gen. 32. 28.* Thy name shall not be called *Jacob*, but *Israel*, for as a Prince hast thou power with God and men, and hast prevailed.

They have power with God, to wrestle with him; to extort blessings from him; and as if he did  
*Ex. 32. 10.* yeild the feild to these Champions, as one overpowred, he cries out to *Moses*, *Moses let me alone.*

1. They

*They are mighty with God to Gen. 18.*  
ward off his judgments from nation 32.

Cities, families; as if ten  
righteous persons could have been  
found in Sodom, they should  
have been shelter'd from that storme  
of fire and brimstone: If one man  
could have been found in Jerusa-  
lem, that did execute judgment,  
the Lord would have pardoned it.

*Jer. 5. 1. Israel shall be a blessing Esa. 19.*  
in the midst of the land: But if the 24.

righteous can not safeguard others,  
they shall secure themselves; when  
the worst comes, Lot shall finde a  
Zoar; and the faithful in Jerusalem  
a Pella to fly unto: Though Noah,  
Daniel and Job were in the city they  
should but deliver their own soules  
through their righteousness. The ef-

fectual fervent prayer of a righte-  
ous man availeth much; Tis even  
irresistable, *denat: i. e. p. y. u. n. n.:* pray-  
er, wrought in us from heaven,  
ascends as high as heaven. Famous  
is the story of Theodosius in his war  
against Eugenius, when he procu-  
red such a storme, that that cloude  
of arrowes which was shot at him,

*Ite ad Pel-  
lam Jose-  
phus.*

*Eze. 14. 14.*

*Iusta pre-  
cario res  
inexpugna-  
bilis: Eu-  
sebius, pag.*

184.

*James. 15.*

16.

*Ut tela ho-  
stium in  
eos qui jes-  
cerant, re-  
torqueret.*

*Ruffinus,  
pag. 203.*

*lib. 2. c. 33.*

was beaten back againe into their owne faces.

2. *They are mighty to prevaile with men too ; not through the might of their own swordes , and bowes ; but in that the Lord does secretly fight their battailes , by striking a terror, and a Panike fear into their adversaries. He sent Hornets before the children of Israel , to drive out the Canaanites before them. Though they were Gyants , and their towns, in a scripture Hyperbole, walled up to the Heaven, yet the inhabitants of the land fainted and melted before the wel-nigh tyred Israelites ; and their walls came tumbling downe with the noise of rammes hornes, as if they had been enchanted. Out of weakness the children of Israel became strong, waxed valiant in battaile , and put to flight the armies of aliens. He. 11. 34. The Lords hand hath not been shortened in latter times, for whē the insulting enemy has come in as a flood , and Goliath-like, even defied the host of Israel , and had thought to have eaten up our flesh, they stumbled and*

Ex. 23.  
27, 28.

Josh. 2.9.



and fell ; and by poor and despicable instruments in appearance, did the Lord thrash these mountaineers : God stood among them, and was a wall of brass to defend them ; but a flame of fire to lick up their enemies : as in his light we see light, so in his might we are made mighty, more then conquerors. God is our refuge and strength, a present help in trouble. Psal. 46. 1. But neither of these senses ( how plausible soever, or true in themselves ) are to be grafted upon this text : We must seek for a third, viz : by *mighty* we understand *Magistrates*, as appears by the tenour of the whole Psalm.

These are mighty, in that they *Rom. 13. 4* are girt with the sword of justice, to execute wrath upon them that doe evil: this sword is keen and glittering, *not to be borne in vaine*, not to rust in the scabbard, but to be brandisht against Malefactors. When private men will be tampering with the sword, they *shall perish with the sword*, as Christ told Peter ; but when guilty persons fall by the hand of lawful authority,



Dum re-  
pendit ma-  
gistratus  
rependit  
dominus  
Spanhem.  
Dub. Ez-  
vang.  
Avaz  
from A.  
nak.

ty, they are not cruelly murder-  
red, but justly sacrificed. We  
read of *Scanderbergs* sword, and  
other worthies; but this is longer  
and reaches far her then theirs; as  
Rulers have many eyes to see by,  
soe they have many brawny armes  
to weld, and mannage this sword  
withal: Strip the Magistrate of this  
sword, and then like *Sampson*, when  
his lockes were cut off; He will  
become the *sport of the Philistims*.

This sword has two edges. 1. Of  
awe, majesty and authority, which  
we call *tyrannia* or *potestas*; as the ve-  
ry roaring of the *Lyon*, makes the  
beasts of the field to tremble,  
and where the word of a King is,  
*Ecc. 8. 4.* there is power. Good men will  
worship and fear God, though  
there were noe day of judgment,  
nor any Hell fire, out of very con-  
science to the will of God; so good  
subjects will keepe within the  
bounds of piety, and charity, not  
only for fear, but for conscience  
sake, as the Ruler has upon him  
the image of divine authority: but  
if the roaring of the *Lyon*, or the  
word

word of a King will not serve, then

2. The Lyon has clawes to teare in peices; the King has a mighty sword, to restraine men from violence and injustice, that so, *formidine pœna*, they may learne their duty to God, and men. As the Judicial law among the Hebrewes, was a hedge or fence to the Moral law, so the law of the land well executed is a good gaurd to the law of God; & though compulsion cannot make men truly good as they ought to be, yet it may keep them from being so bad as otherwise they would be.

There is good reason that Magistrates should thus have swords with two edges, the sword of the Lord, and the sword of Gideon, both for the preservation of themselves, and their people.

It is true, God forbids the King to multiply horses to himselfe, *Deut. 17. 16.* Not as if it were unlawful to provide for the strength and safety of a Nation. but,

1. He must not multiply horses to trust in them, or to depend upon them: for so the strongest

Non est religionis cogere religionem.

Tertul.

Religionē impetare non possumus, quia nemo cogitur ut credat in-vitus. Cal-siodorus.

Var. lib. 2.

cap. 27.

horse will be but a *vaine thing to save a man, and the arms of flesh but a broken reed*; This was *Dauids* fault, not his simple numbering, and mustering his people, but his relying on their strength.

2. A ruler must not multiply horses, either to oppress his people, or to put them to excessive,

*a M. La-* and unnecessary *a* tribute for to  
*ymers first* maintaine them, lest they should  
*Sermon,* not only fleece them, but flay of  
*before K.* their very skins, *Mic. 3.3.*  
*Edward 6.*

*Non ton-* I never *b* envied at the State and  
*dere sed* might of Magistrates; when they  
*deglubere,* flourish, it will be the better for  
*Sueton.* us, the greater is their strength,  
*Tiberius.* the more will be our security: we  
*b Christi-* shall be safe under the shadow of  
*anus nulli-* their winges, and breath as it were  
*us est ho-* with the breath of their nostrills.  
*flis, nedum* *Troy* was safe, whilst the *Palladium*  
*Imperato-* continued there; *Salva Roma, sal-*  
*ris, Tertul-* *va patria, saluus est Germanicus:*  
*ad Scapu-* Rome is safe, our Countrey is safe,  
*lam.* for Germanicus is safe; murmu-  
ring, and tumultuous sedition a-  
gainst the head, does commonly  
end, as that mutiny of the mem-  
bers

bers against the belly; the hands would not work, nor the feet goe, nor the mouth eat, because the belly devoured all; till at last, these members were so feeble, that they could not help themselves.

The Shrubs in the fable being overtoppt with some Oakes, which grew amongst them, petitioned that these Oakes might be cut downe, and all might be made levell; well, *annuit Jupiter*, it was so, what then? the Winter stormes came and beate them to the ground, and the summers beate scorcht them up; the Morall is very plaine.

Once more: Εὐς πείσῃ ὁ βασις *Ælian. de*  
*Asus &c.* So long as the Master Bee *Animal. l.*  
 commands, the whole swarme is *5. cap. 12.*  
 at peace; the drones rest in their  
 Cells, the young Bees in theirs, and  
 the old ones in theirs; but if he  
 miscarry, ἀταξίας καὶ ἀσυνεχίας γίνεται  
*πάρτα &c.* no Bee knowes his owne  
 Cell; so tis in a Common-wealth,  
 all things are full of disorder and  
 confusion; where the sinewes of  
 government are loosened: our ve-  
 ry

ry lives are bound up with theirs that rule us.

As might is necessary for rulers, so tis to be wisht that they would temper it with mildenesse and gentlenesse, that they might not so much force, as winne obedience. Where is there a better *decorum* of obsequiousnesse, then among the Bees? yet the Leader there is *ἡσυχῆς καὶ ἀκρίβειας*, milde and without any sting at all, saies the *Naturalist*: nay; this is to be like God himselfe, who is *παντοκράτωρ*, All-mighty; yet chuses to draw his servants

Cant. 1.3. after him, by the *sweet odours*, and *oyntments of his graces*: He makes

Pl. 110.3. them a willing people in the day of

2 Cor. 5. his power, so that they can say,  
14. the love of God constraines us. Con-

stantine thought it a reproach to his government, that any of his subjects should appeare before him

a Domisso with a sad and discontented coun-  
& lugubri renance. As this will beget mu-  
vultu. Euse. tuall love, and cheerefulnesse; so

pag. 159.

lib. 4.

it will adde to the might of Magistrates: No such Fortresses, as the hearts of the people, was our good

good *Deborah's* *Maxime*. *Dioctesian* thought he had upbraided *Constantine*, when he called him poore and beggerly Prince; but *Constantine* sendeth for his rich subjects, *Euse. pag. 121. lib. 1.* tells them, he wanted money; they de vita *Constantini.* presently fill his *Exchequer* up to the brimme, and confirms this truth, that the cordes of love draw with greatest strength.

2. Their *honour and dignity, &c.* him, gods. And might when it is rightly derived, and well managed is alwaies a good step to honour: Men of courage and might are famous in the Congregation, men of renowne; but to heighten their esteeme among men, they have a title above men, above humane Herauldry; as if when they are translated from private men to become rulers, they receive an *ἀποδοσις*, and are consecrated unto gods. *δογενῆς διοτρεψίων βασιλέων.* Hom.

2. Is not this contrary to *Hezekiah's* prayer? *thou art God; thou alone,* 2 Kings 19. 15. To that of *Moses*. *Hear O Israel! the Lord thy God is one;* to that of *God himselfe*

selfe. He is jealous of his honour, and Will not communicate it to another. Has not he expressly forbid our having more gods than one?

*A.* To reconcile these differences; Saint Paul must be the Umpire, 1 Cor. 8. 5, 6. To us there is but one God, the father: of whom are all things, and we in him; so farre by way of concession: Though there be that are called gods, whether in heaven or in earth, as there be gods many, and lords many: This is by way of distinction, Οὐκ ἄλλωι, ἀλλὰ λεγόμενοι, ἐκ ἐν δαίμονι, ἀλλὰ ἐν ρήματι, as Chrysostome glosses upon the places: They are not gods indeed, but in title; not by nature and essence, but in office; not *Jehovah*, but *Elohim*, which is sometimes communicable to angells and men, as the learned observe.

*I.* Rulers are gods by deputation, anointed to be his *Viceregents*, his *Lientenants*, and representatives here upon earth, having Commission from him; he calleth them gods, to whom the Word of God came, the word of God, (i. e.) by an *Hebraisme*, his



his warrant and authority. For as the judgment of the great day, is attributed unto Christ; *We shall stand before the judgment seat of Christ: and he hath appointed a time to judge the world in righteousness,* *by that man whom he hath ordained;* because Christ has a body, and so will be visible to the world: so does God now judge among us, in a visible manner by men, like ourselves; In this respect Peter calls Magistracy *ἀρχὴν τῶν ἀνθρώπων*, a humane ordinance, because tis exercised by men, and verſt among men, though the commission it selfe is from God.

2. They should be gods in imitating the judgment of God, judging *deliberately, uprightly, boldly, severely, and mercifully,* as occasion shall serve: not sparing *fat Agag's; rich and potent Benhadads,* and in the meane while neglecting or oppressing the widdow, and fatherlesse, which will do them the most mischeife at the throne of Grace; *I speake not these things* 1 Cor. 4. *to shame you, but as my beloved friends, I warne you.* 1. By

Appli.

Ezek. 18. 2

Dan. 6. 7. 9

1. By way of caution to rulers themselves; lest this glorious title should swell them up with ambition; as *Alexander, Domitian, the King of Babel &c.* Esa. 14. 14. would have bin taken for gods indeed, and so be worshiped with divine honour. *Herod* would thus rob God of his glory, by owning and assuming to himselfe that blasphemous acclamation; *The voice of a God, and not of a man*; but you may read his doome *Act. 12. 23.* ἐχέλευσεν αὐτὸν, he was eaten up of worms.

Qui selecti  
erant nobilitate  
criminum,  
non dignitate  
virtutum. Au-  
gust. de  
Civitate  
Dei lib. 7.  
cap. 33.

Neither must rulers think, because they are called gods, they may do what they list; and have a priviledge for loosenesse and licentiousnesse, as too many turne the grace of God into wantonnesse: This is to be like the heathen gods, who were deified not for their vertues, but for their crimes. *Magistratus virum*, power will shew what is in man; as a manis truly that which he is in temptation.

By way of direction unto them. If gods; how should all their carriage,

riage; and courses be like unto Gods, and answerable to this glorious title? What a strong ingagement should this be, to lay forth all your interest, for the glory of God, and promoting of the Gospel of Jesus Christ. *Shall I take my body, which should be the Temple of the Holy Ghost, and make it the member of an harlot? God forbid; So may you say, shall I that am a God, do any thing that is corrupt, and divelish? God forbid. Shall I be like a Marble Sepulcher, which has upon it the superscription of such a Prince, or such a Noble man, and within there is nothing, but stench and rottenesse.*

Textullian speaking of the *Pallium*, or grave robe sayes; wicked manners should even blush to lurke under it: so me thinks, what is divelish should blush to be in a Magistrate, seeing he has upon him the name of God. As God has honored rulers more then other men: so they should honour him, more then others: I will get me to the greate ones, Jer. 5. 5. *They should*

Sub hujus  
recogitatu  
mali mo-  
res vel eru-  
bescant. p.  
8. de pal-  
lio.

*should know the way of the Lord, and the judgment of their God: What a shame is it then, if these should break the bondes of Christ, and cast his cordes from them? What a vile speech was it of that Judge, Luke 18. 4. I fear not God, nor regard men, I hope you tremble to heare it, not as Felix trembled, out of guilty feare, but from the feare of guilt. I am sure he was a foole for saying so. Religion supports the Throne; if this be despised, downe comes that. The ruler stands surest, when he stands upon the holy Hill of Sion. If rulers are negligent in the service of God, they are weary of their places, and become the greatest traitors to themselves, and their posterity. As Latymer in a sermon of his before King Edward the sixt, from Deut. 17. 19. 20. He shall learne to feare the Lord his God, to the end he may prolong his dayes in his Kingdome, he, and his children in the midst of Israel; even as there is a promise annext to our obedience to superiours, in the fift commandement;*

*Pf. 2. 6.*

3. By way of information to our selves. If they be Gods, then they may challenge reverence, and honour from us. When *Paul* called the High-priest *whited wall*, he said he knew not what, therefore he recanted. *I knew not*, *Colinus* said he, that he was the High-priest. *Imperato-*  
 We reverence the Emperour, said *rem solo*  
 the primitive Christians, next and *Deo mino-*  
 immediate to God himselfe. *rem.*  
*Tertullian,*

Methinkes these solemnities, occasion aweful thoughts of the day of judgment; the Satellites or Spear-men may put us in mind of those thousands of Angels, which shall minister unto him; the sounding of the trumpets, of that last trumpet; the cross-pleadings, of the accusing or excusing of our own consciences; the judge, of Christ him selfe; and his Co-assessors, of the Saints that shall sit with Christ upon thrones.

I know that attributing so much honour to the Magistrate, will sound harsh with the Advocates of Rome; and we have too many of that Antichristian spirit among our selves, that are envious and rebellious

bellous against all authority, as if they would enjoy, as much liberty in Civill, as in Ecclesiastical affaires that they may as freely injure men; as they doe dishonour God. I, doe not thinke they would have all superiority abolisht; this is against the very light of nature in the beasts of the feild, and the birds of the aire, the very locusts have a King, nay the Devills themselves have a Prince of darkness: But would not these men have the reines of power translated into their owne hands; if so you that have read former Histories, may more then guess at the *tragical Annales*, and *bloudy Chronology* of time to come. Sure I am, such as immoderately gape after high places seldome mannage them well; as might be instant, in some of the Romane Emperours. Doe you thinke *Abolom* would have made a good Judge? yet how passionately does he desire it? *O that I were made Judge in the land, that any man, who hath any suite or Cause, might come to me, and I would*

2 Sam. 15.

4.

Would doe him justice: How would E-  
 lies posterity have discharged the  
 Priests office, after God had cur-  
 sed his whole house, yet how ear-  
 nestly doe they sue for it? *Put me* 1 Sam. 2.  
36. Qua-  
*I pray thee into the Priests office, that* ratur co-  
*I may eat a peice of bread.* The Ci- gendus  
 vil law provided that none should rogandus:  
 be Bishop who sought it, or bought recedat.  
 it; He was to be brought to D. Zouch  
 his See, as the Romans brought de jure Sa-  
 home their wives, viz: by a seem- cro, prie  
 ing violence. The state of Rome prima: Sect.  
 was very corrupt, *cum omnia* 2. Indig-  
*Roma venalia*, when high pla- nus sit  
 ces were set to sale; for not only un- nisi ordi-  
 worthy, frothy men came to be ex- tur invit.  
 altated, but men made Matchandise  
 of justice, and sold it by retayle.

2. General. Gods actings in re-  
 lation to rulers.

1 Particular. *He stands in the*  
*Congregation of the mighty* is ovva- Septuagint.  
*יְהוָה*, in the Synagogue; in *Cain*, Jerome.  
 in the Assembly: This does not  
 exclude Gods presence from parti-  
 cular Magistrates, officiating in  
 their private Charges; God is not  
 absent there; yet he is more speci-  
 ally.



ally present, when there is a whole  
Session or *Constellation* of Magi-  
strates, met together. I make it  
plaine by this instance. When thou  
art meditating upon God in se-  
cret; when thou art *chattering* like  
a Crane, and *pouring forth thy soul*  
in thy closet; God is there present,  
even in thy recesses, and private  
retirements, he delights even in  
such corners; yet I may boldly say,  
he is present in a more especial  
manner, when the Saints flocke  
together by *bandes* and *troopes* into  
the Congregation, the house of  
prayer, and assault him with a bo-  
dy violence, and scale the walles of  
heaven, with groanes which can-  
not be uttered. *Theodosius* tooke  
more joy, that he was a member of  
the Church, thē that he was the Em-  
perour of the world; and the Saints  
have had more pleasure in the As-  
sembly, then in any meetings else  
whatsoever. I rejoyced when they  
said unto me, let us go to the house  
of God; & when they were debar-  
red thence, how did they thirst af-  
ter it? *my soule is a thirst for God*.

Coimus in  
cœrum, ut  
Deum  
quasi ma-  
manu fa-  
cta, præ-  
cationibus  
ambiamus  
orantes.  
Tertul. pag.  
47. Aug.  
de civitate  
Dei. lib. 5.  
c. 26. Psal.  
27. 4.  
Ps. 42. 2.

yea for the living God, *whē* shal I come  
 to appear before the presence of God;  
 How did they greive? I am cast out  
 of thy presence. Gen. 4. 14. i. e. ex-  
 communicated from the visible  
 Church, as some understand it. *Ese.*  
*6. 3, 4, 5.* Nay when they could  
 not goe to Jerusalem, they prayed  
 with their faces thitherward, and  
 with their windowes open to *Jerusa-*  
*lem*, to shew the tendency of their  
 hearts that way. The Church of *Bishop*  
 God is compared to a flocke, now *Lake*,  
 if a flocke be tame, and not salvage,  
 they keep together, and if a lamb  
 be excluded the folde, it bleates  
 and cryes till it comes to his com-  
 pany; therefore such as stray, and  
 doe not complain, it may be doub-  
 ed whether they be sheep, or  
 no. Publike Assemblies have the  
 best claime to the presence of God,  
 and the Saints have had most expe-  
 rience of it there; therefore the peo-  
 ple met together in prayer, to hear  
 the word, and to break bread. *Acts.*  
*4. 24. 8. 6. 46.* David desired to  
 praise God in the midst of *Jerusa-*  
*lem*, whereupon *Basil* cryes  
 out

Κυριε ελεη  
 τον λαον σου  
 τον λαον σου  
 τον λαον σου  
 τον λαον σου

Vid. Basil. out ἀκούει διὰ τὴν ἐκκλησίαν καταλιμ-  
 pag. 129. πώνοντες, καὶ ἐν οἴκοις κοινῶς ἀνασσε-  
 φόμενοι, this sounds better in Greek,

then it would in English, therefore I forbear to translate it. I

had rather pray, that as we have

Bishop An-  
 drewes  
 Ser. pag.  
 599.

but one foundation Jesus Christ, so  
 we all had but one roose; that we  
 might all drinke, and be baptized  
 into one spirit: for division of places,  
 will not long be without division of  
 mindes: As we all pretend to be of  
 one family, so let us feed at one ta-  
 ble.

We may judge of the power of  
 Gods presence in the congregati-  
 on, by the horrid effects, of his  
 absence from them, that wilfully  
 desert the congregation: for as if  
 they were fallen into a quag-mire,  
 they sinke, sinke still; they goe on  
 from errour to errour, and like  
 Africans abound still in new Mon-  
 sters; or like Noahs dove, which  
 being sent out of the Arke could  
 find no rest for the plants of her  
 feet. O that they would imitate  
 that dove, in returning back again  
 to the Arke!

Gen. 8. 9.

Some

Some may disrellish this, as a digression, but I look upon it as a needfull illustration of this truth viz. that as God is specially present in the congregation of his Saints, so he *stands in the Congregation of the mighty.*

The efficacy of gods standing *God stands.* among the mighty is very various, as the motion of the Sun in the firmament has diverse operations, in communicating light, heate, and severall influences among all bodies round about it. Or as God promises his people in his Covenant that *he will be their God*, that is, what is in him shall be theirs; his power to protect them, his mercy to save them, his grace to sanctifie them, and his wisdom to instruct them. This I take to be the meaning of that reasoning, *you are Christs*, and *Christ is Gods*; God by standing <sup>1 Cor. 3.</sup> among the mighty imparts unto them the vertue and benefit of his attributes. <sup>23.</sup>

1. *He inables and qualifies them to governe, though unfit and undispo-*

E sed

Mat. 23.  
15.

Jud. 3.  
10, 11, 29,  
13. 25.

*sed before.* When a Cardinall is made Pope, they say he is quite changed, he becomes *Deum Papa*; and he is changed indeed, but tis into a Lucifer of pride; *He is tenfold more the child of Hell then he was before.* But when God installs men in the seat of government; he many times fits them for their places; you may see this in the Judges of *Israel*, they were no sooner separated for that imployment, but the Spirit of the Lord, the spirit of government, and the spirit of fortitude, came upon them; as upon Othniel, upon Jephthah, upon Sampson, upon the seventy elders, God took of the spirit of Moses and put upon them Num. 11. 25. The Spirit of the Lord came upon Saul, and he was another man after his anointing, 1 Sam. 10. 6. What was Gideon? He was threshing wheate when the Angell came unto him; As the Romane diall was fetcht from the plow; but the Spirit of the Lord came upon Gideon, and then he thresh't the enemies of *Israel*, with

as much dexterity, as ever he Judg. 6. 34.  
thresh't wheate in the floore.

*Use.* As this may hold up our  
spirits though rude and unexpe-  
rienc't men be exalted to governe,  
because God *stands* among them;  
so it should teach Magistrates  
themselves to pray for this spirit  
of government: God has given it  
to others, and why may he not to  
them? He can discharge no cal-  
ling well, that does not pray for  
aide from above, much lesse this  
high calling of government. You  
have an excellent example in So-  
lomon after the death of David,  
O Lord my God! thou hast made thy  
servant King, I am but a child, O  
give thy servant an understanding  
heart, And how was the Lord plea-  
sed with this prayer? go thou and  
do likewise.

2. In particular; God *stands* to  
impart wisdom, to unravell and make  
plaine many difficult causes, which  
are intricated and twisted by Satans  
policy; and to extricate the truth  
out of those Meanders, and La-  
byrinthes, wherein it is concealed.



Prov. 25. 2. *It is the honour for Kings to search out the matter.* The woman of Te-

2 Sam. 14. *Joab told David; as an Angell of God; so is the Lord the King to dis-*  
 17. *cerne good and bad.* When Caiphaz

Jo. 11. 51. *spake he not of himselfe saies the text, but as High Priest that yeare.*

*How wonderfull was Solomons judgment in deciding the con-*

1 King. 3. *troversie t'wixt the two women,*  
 25. *concerning the child?* A divine

Prov. 16. *sentence is in the lipps of a King, or*  
 10.

DDP

as the Hebrew word signifies, there  
 Gen. 44. *is divination in the lipps of a King.*

15. *Wot ye not that such a man as I can*  
 Sacer quis  
 dam in-

*certainly divine?* When I consider  
 istinctus nō  
 defuit sep-

*of the Gunpowder treason, by a*  
 tuaginta  
 tembus,

*letter, which none could under-*  
 adeo ut  
 Magiæ pe-

*stand, but the rulers of that time;*  
 riki existi-  
 maren-

*and when I call to mind that small*  
 tur. Curæ-  
 us de Re-

*experience, which I have got in*  
 pub. p. 85.  
*these solemn meetings, by ob-*

*serving how the Judge by his acute*  
*and searching reasonings, has*  
*stript the guilty prisoner, off all*  
*his fig-leav'd pretences, and beat*  
 him



him out of all his trenches, untill he has sifted and bolted out the very truth; though the prisoner at the barre has endeavoured by all his turnings and windings, by raising a mist; or like that fish, which being in danger of taking, casts out of his mouth a black humour, to mud the water, that so he may the better escape; I say when I consider these things, I can not but attribute a more divine energy to the arguings of rulers, then of other men; As there is more efficacy in the heate of the Sun, then in the warmth of the fire: when the Lord had rejected Saul from being King, the Spirit of the Lord departed from him 1 Sam. 16. 14.

3. He stands to bestow upon them, that power which they have. The powers that be are ordained of God: By me Kings raigne, and Princes decree justice: He translates the Kingdomes of the world: God is Judge himselfe, he sets up, and pulls downe. Even wicked rulers derive their power from him; Thou could'st have no power against me

Perforabat  
judicium  
montem:  
Maimonides  
transla.  
p. 63.

Scopiaz.  
Tertullian

Psal. 73. 6.

Jo. 19. 11. ( said Christ to Pilate ) except it  
 were given thee from above. *Qui*  
*Auguste de regnum Augusto ipse Neroni commi-*  
*civiani dei sit.* He that made Constantine the

4 b. 3. c. 21. Christian Emperour, he gave  
 power to Julian the Apostate: But  
 here we must distinguish of power,  
 as we use to doe of sinne in relati-  
 on to God, viz. He is the cause  
 of its materiality, as tis a physicall  
 action, but not of its obliquity  
 and sinfulness: He is the Efficient  
 cause of what is good, He is the  
 permissive or deficient cause, as  
 the Sun of darkness, of what is e-  
 vill; so the power it selfe in evill  
 rulers is from God, though the  
 sinister way of coming by it in  
 some, or the abuse of it by pride  
 and cruelty in others, is from their  
 own corruption, or the Devill; as  
 Rev. 13. the keyes of the beast was from the bot-  
 12. tomless pit, and he received his pow-  
 er from the dragon.

use. Now seeing your power is from  
 God; O referre it and mannage it,  
 to the glory of God, and the com-  
 fortable protection of Gods peo-  
 ple, turne not your swords or pow-

er against him, that put these in  
to your hands.

4. He stands to protect and defend  
them. How many black designs  
have been laid as low as Hell, and  
been manag'd with all secrecie a-  
gainst these Gods in the text? yet  
as if a bird of the aire had told the  
matter, they have brought forth  
the Whirlwind: those treacherous  
fowlers have been taken in their  
own gins, and these gods have been  
delivered. Could rulers but be-  
hold those spiritual guardians, that  
watch about thē, they may say with  
*2 Kings. 6.*  
*16.*  
*Elisha; they that are with us, are*  
*more then they, that are with them.*

As God protects them, so he  
avenges them on their enemies. Had  
*Funer-*  
*stus ille*  
*annus quo*  
*primi con-*  
*sules crea-*  
*sunt expul-*  
*sa regia*  
*potestate.*  
*Aust. civ. l.*  
*3. c. 16.*  
*Certe vio-*  
*lata pote-*  
*stas inve-*  
*nit ista De-*  
*os.*  
*Zimri peace that slew his master?*

5. He stands to restraine their su-  
ry, if they should be bent to ruine  
their people, as he that wisht the  
people, of Rome had but one neck.  
He puts hookes into the jawes of  
these Leviathans; and sets bounds,  
as to the raging sea; hitherto shall  
ye goe and no farther, which leads  
me to the second particular of

the second general.

2. He judges among the gods I.  
 Septuag. *δὲς διακρινῶν* : *dijudicat deos*, He  
 Jerome. judges the gods. As the Judges come  
 Esa. 10. 1, to judge the people, so God comes  
 2. to judge them; if there shall be ob-

Arist.  
 Rhet.

Sr. H. W.  
 Of the  
 Duke of  
 Buck :

When Jo-  
 shua gave  
 judgment  
 on Achan,  
 he said my  
 Son, &c.  
 Josh. 7.  
 19. to shew  
 that he was  
 free from  
 all rage.  
 Annota.  
 Lex est  
 meus sine  
 cupiditate.

if they shall goe *κατὸν*  
*σπῆλαιον* by a crooked, Lesbian rule,  
 if they shall *διαστρέψαι τὴν δόξαν*, ἢ *πρό-*  
*νοσ*, ἢ *ἔλεον*; if they shall warpe with  
 anger, envy, or ungrounded pit-  
 ty: Magistrates should be like that  
 states-man, of whom tis said (how  
 truly I cannot tell) that he carried  
 his passions in his pocket. They must  
 take heed of Calculating justice  
 according to the Meridian of par-  
 ticular interests, or of looking up-  
 on causes through a falsifying  
 glass; turning one end of the per-  
 spective upon some offenders, that  
 may extenuate Mountaines into  
 Mole-hills, and the other end up-  
 on others, which may aggravate  
 and swell up motes into beames,  
 and lapses into piacular offences:  
 noe; *Tros, Tyriusve*, let them  
 be

be what they will, let them have justice impartially; and endeavour yet to be as indifferent as the *Æquinoctial* betwixt the two Poles; that men may see you condemne crimes; and not men. O remember the judgments of God on *Saul, Ahab, Ioram, Oreb, Zeb, Zeba, Zalmanah*; and if you turne over other stories you shall find—*Rara in nobilitate senectus*; few have lived out halfe their dayes; neither have they dyed *sicca morte*, upon their beds; soe that the \**Arabians* meeting their King, saluted him thus; *abnuas maledictionem*, take heed of a curse. I read it of *Cambyses*, that he commanded an unjust Judges skin to be flayed over his eares, and to be put upon the chayre of judgment that others sitting in that chayre might remember justice and equity. Tis reported also of *Senacherib*, that being dead he thus spake; I meane he had this inscription upon his statue or monument *Εἰς ἐμὴν τὴν ὀψὲν ἐκταθὲν ἴστω*; look upon me, and consider the judgment upon me; then learne judgment and

Vid. Constantini orationem ad sanctorum coetum, cap. 24. apud Eusebium. Potentes potenter cruciabitur.  
\*Specimen Historiarum Arabum. Herodotus l. 5. Latimers sixth Sermon before King Edward the sixth.

piety : It is time for rulers to learne righteousness by the sad examples of others , lest they also should fall under Gods Scepter , and be dashed in peices; *Discite justitiam moniti.*

2. He judges among the Gods by approving & confirming their judgement, & entering it into the Court-roles of Heaven : He sits upon the bench , votes , and passeth sentence with them , as one of their fellow judges. As the afflictions of Gods people come immediately from second causes , as *Josephs* banishment from his brethren; *Jobs* losses from the *Caldeans* , and *Sabeans* ; yet they come mediately and principally from God himselfe; the Lord sent me hither said *Joseph* in Egypt : the Lord gives and the Lord takes away , said *Job* , overlooking the *Caldeans* ; so the sentence of a malefactor , though it proceed from the mouth of the Judge , yet therein his voice is but the *Eccho* of Heaven ; as *Joshua* told *Achan* , that the Lord should trouble him ; and therefore he was comman-



commanded to give glory to the God of  
Israel. Josh. 7. 19, 25.

1. Now right honourable, would <sup>To the</sup>  
you have Gods presence and his <sup>Judges.</sup>  
suffrage? would you vouch the  
Lord for what you doe? you must  
strive to resemble him; now <sup>Sic</sup>  
<sup>omnes d d eos</sup> &c. God is most just, <sup>Cle: Alex:</sup>  
and in nothing are we more like un- <sup>pag. 61.</sup>  
to him, then by executing justice.

2. You must strike most at those  
faults which God hates most. Look  
to the first table, piety towards  
God; you have the law of God,  
and the law of land to beate you  
out. Idolatry, blasphemy, sab-  
both-breaking must not goe with-  
out controule; a gentle reproofe  
will not serve turne; so *Eli* repro-  
ved his sons, and yet you know  
what became of *Eli*: A faint ask-  
ing does but teach to deny, so a  
cold reproofe does but encourage  
sinne: let them know, that as you <sup>Qui omnes</sup>  
are Gods Vicegerents, so you must <sup>vetat pecca-</sup>  
not see your God dishonoured, <sup>re cum pos-</sup>  
unless you will bring the guilt up- <sup>seire debet;</sup>  
on your own heads. When *Ba-*  
*sh* was accused, that he was not of  
the



the Emperours religion, he answered. *Hoc non vult Imperator meus.*

*Nazianzen* *Orat. 3.* *My Emperour, meaning God, will not allow that ; so should you say, when any crave pardon for iniquity ; Our superiour will not like that ; Our superiours upon earth, I hope you may truly say soe ; but I am sure your superiour in heaven will not take it well at your hands.*

As love towards God should make you zealous for the Lord of Hosts ; soe love to your country, to others, your selves, should put flaming swords into your hands, to guard the second table, in maintaining a due reverence to superiours, in drowning the voyce of blood ( thats a loud crying sinne ) with blood ; that our land may not be defiled ; that the innocents under the Altar may not cry against us ; as some have tenderly feared, that the blood shed in Queen *Maries* dayes, is not yet silent but does still call for the judgments of God against our nation, as Eclipses and fiery Comets shew their dismal

*Rev. 6. 10,*  
*16, 6. Vide*  
*D. Beard. p.*  
*200.*

small effects in after times; but I may save this labour, our Rulers have even bound their owne hands from this cruell mercy; and dare say to the greatestt offendour in this kind, as that *Queene* said to *Cyrus* when she cut off his head, and threw it into a whole Cauldron of blood. — *Satis te sanguine Cyre,* now *Cyrus* take thy fill of blood.

But should I go on thus to lay before you what lyes under your censure, I should wrong your judgment, as much as I have wearyed your patience. Give me leave only to beleech you, that the manner of your judging may be like *Dauids* song Psalm. 101. 1. *I will sing of mercy, and judgment.* Where offenders melt with contrition, and are capable of mercy, here strike softly, here have Ladies hands; but where they are stobborne, refractory and dangerous, here you must have *Cœur de lion*, the heart and courage of a lion. In a word; take *Solomon*, counsell; strive to understand the feare of the Lord, and to find the knowledge

Τὸ πᾶν αὐτῶν  
δραστηρίαις  
συγγνω-  
σάτω ἐμε-  
ναι. *Arist.*  
*Rhet.*

Judex in-  
star medi-  
ci, qui pri-  
mo adhi-  
bet alimen-  
ta, me-  
dicamenta  
dulcia, &  
syrupos, &  
si morbus  
invalescat,  
amara, ut  
aloem.

*Maimonides*  
des transla.

Prov. 2.  
5, 9.

To pleaders  
Jurours,  
Witnesses.

Gen. 3. 24.

Knowledge of God; then shall you understand righteousness, judgment, and equity, yea every good path, then shall righteousness dwell in our Nation, and salvation shall be our Walls, and bulwarkes. I need not study for particular cautions suitable for every state and order of men, attending upon either Court; there is one in the Text which like the *Cherubims* turnes every way, and eyes, (like some well form'd picture) every soul here, viz: *God standing and judging among the gods*; this is a seasonable Antidote against all exorbitances in Pleaders, Jurours, Witnesses. Will any commit murder before the Judge of life and death? and will any adulterate their consciences, swear falsely, or do any thing that is corrupt, before the Almighty God of truth, that is *Jehovahaiireh* and sees every turning and winding of the soule? who can forbear to lament the too usual custome of false and rash swearing in witnesses, when for this very sinne the land mournes?

An

An oath should be the *end of all*  
*strife*, and tis too often the cause  
of endlesse strife, and remedlesse  
undoing to many families: for as  
another mans life is at his mercy,  
that cares not for his owne: so be  
that mindes not the pretious life  
of his owne soule, may easily ma-  
ster, nay ruine the estates and lives  
of others. *O consider, consider there-*  
fore that *God stands in the congrega-*  
*tion of the mighty*: tis a short sen-  
tence, but like those upon the  
doores of the Oracle, full of mat-  
ter. I can give you no better ad-  
vice; then what *Sereca* gave *Lu-*  
*cilius*, when thou goest about any  
weighty enterprice. Suppose some  
grave Senatour, as *Caro*, or *Lelius*  
stood by thee, & *tanquam illo vi-*  
*dente omnia facere*, so do thou that  
pleadest, that servest thy country,  
that bearest witnesse, remember  
that *God standes and looks upon*  
thee. What though no man can  
find out thy naughtinesse, seeing  
thou hast a conscience within thee,  
which is Gods *Notary*, his *Ama-*  
*nensis*, or *Register*, and *God him-*  
*selfe*

Quid pro-  
dest non  
habere con-  
sciam ha-  
beati con-  
scientiam?  
Lactantius.

*selfe standing round thee. Say not  
with that Atheist, tush God does not  
see, for if thou art not as blind, as  
blind Balaam, thou maist see him  
in every corner of the court, for  
God standes in the Congregation of  
the mighty: He judges among the  
gods.*



**i Cor.**



Two  
SERMONS,  
preached at St. Ma-  
ries in Oxford;

---

by  
JOHN HINCKLEY  
M. A. Minister of the Gospel  
at Colleshill Berks.

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OXFORD,  
Printed by HEN: HALL, for  
RIC: DAVIS,  
1657.

TWO

# SERMONS

preached at St. Mary's

Church in Oxford

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by

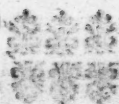
JOHN WILKINSON

M. A. Minister of the Gospel

at Christ Church

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Printed by HENRY HALL, for  
RICHARD DAVIS

1697





To the Right Worshipfull

DOCTOR RICHARD ZOUCH

Professour of the Civill Law,  
and Principall of *Alban Hall*  
in OXFORD,

Worthy SIR!

**Y**OU may justly wonder to see any thing come from mee, habited in this dresse, and wearing these colours: methinks I read your thoughts, *Hac sunt vestimenta?* are these the garments of my late Scholar? what do's such a stripling mean to creep abroad into the Camp? How dare any but Eagles now venture into the light, and fly abroad in the open Sun-shine? Is not a Cell safest in a criticall age? and *will not prudent men keep silence* Am. 5. 13.

# The Epistle

in that time? It's not enough  
for the bells of *Aaron* to sound  
within the wals of the Temple?  
Are not Sermons likely  
to do most effectuall executi-  
on upon the soules of men,  
when they have the advantage  
of a (b)warming, vigorous elo-  
cution, and are conveied to the  
heart thorow a silver Trumpet,  
or upon the wings of a power-  
full utterance? Are not the  
same Sermons in a book, as bels  
without clappers, as fishes on  
dry land, very carkassies, *sine*  
*succo & sanguine*, without life  
or heat? Is it not as easie to  
draw forth an Eccho to the life,  
as to print a Sermon in it's full  
grace, and lustre? nay, has not  
this bin the means to make  
more preachers than Schollars,

b) τυρομοσ-  
ι παθει ο  
α κέων αει  
τω παθη-  
τηκως λι-  
ρονη Arist.  
Rhet. l. 3.  
c. 7.  
Auditores  
accipiet  
affectum  
quemcumq;  
orator in-  
duerit. Ta-  
cit. de Or.

*picāsq̄ docuit  
verba nostra conari?*

Sir, I cannot deny, but many  
of

## DEDICATORY.

of these Notions have bin mine heretofore ; and if yours now, I will not enter the lists of dispute with you, who are such a Master of that Art . Besides, there is so much awe upon my spirit , since I was among the *Children of the Prophets*, under the excellent discipline of your Government , that me-thinks I dare no more reply upon you, than the Schollars upon *Pythagoras*, as if you spake nothing but principles , or were the highest Court in the Commonwealth of learning , from whence there lyes no appeale.

But since I have considered your excellencie in severall sciences , especially in that which you professe, my thoughts are sadden with melancholy , that our age should be so improvident of posterity, as to suffer (c) *Judg.* such a considerable (c) *Tribe to* 21.3.

## The Epistle

*be lacking in our Israel: to suffer such a branch to be broken off from the tree of knowledge. I mean for want of Encouragement, to permit that ancient and usefull Law of Nations (the profession of the Civil Law) so famous beyond the Seas, so helpfull an handmaid to Divinity, to fall to the ground, and as it were to die with your selfe. What the Jewish Church spake long since of the Gentiles, Cant. 8. 8. upon this occasion hath often run in my mind: We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for? But I am transported beyond my scope, which is to give you some account of the publication, and dedication of what followes.*

First, these Sermons come not to you, as if they set forth  
any

# DE DACTYL.

any Art; or could conferre any further degree of understanding upon Schollars, in the points handled therein: you cannot expect that, from the

(d) meannesse of my parts, and the tumults of daily employments. No, they are plain, and tend to the edification of the meanest capacitie:

*Et Carne fercula nostra  
Mallem convivis, quam placu-  
(isse cocis.*

Neither is here any humouring of parties, by holding up the cudgels, or haling at the saw of controversies. Happy were it for our Jerusalem, if it were a quiet habitation, free from the noise of axes and hammers; if it were in the Lew, safe from stormes and tempests; if the waters of the Sanctuary ran softly, like those of Sion;

THE Epistle

and we could heare God speak  
in his still voyce of the Gospel,  
without any mixture from the  
gunpowder of mens passions.  
If we could say truly: *Non lo-*  
*quimur magna, sed vivimus;*  
though our expressions be not  
lofty, and turbulent, yet we  
will endeavour to walk close-  
ly, and humbly with our God:  
though we (e) dispute not so

(e) *Si non fuit tanta respondendi facultas, permanfit tamen in corde firma veritatis credulitas: non enim omnes qui Christi particeps sunt, etiam respondendo possunt de sensare quod credunt. Fulgent. ad Donat.* much for Christ; yet we will live to his honour, and die for his truth. Whose heart doth not bleed, to see the presse teeming like the *Trojane* horse, with a progeny clad in Armour? *Cadmus* his off-spring right! to see the eyes of Religion, almost put forth by the dust of dispute, & the very heart of devotion eaten out by the canker of jangling? to see

divinity



## DEDICATORY.

divinity become a foot-ball,  
 and tossed up and downe according to the strength of the  
 assertors. Enter not thou my  
 soule into the secrets and pra-  
 ctises of such *Ishmaelites*, whose  
 hands are against every man, (f) Gen.  
 and (f) every mans hand against 16. 12.  
 them. More expert at the (g) N. he-  
 (g) sword then the trowell: very miah, 4 17.  
 Salamanders that delight in (h) Valen-  
 the fiery elements of conten- tiniani suos  
 tion: as if Religion consisted habebam  
 in the froth of arguing, censu- A ones, &  
 ring, starting of novelties; in Bythos, tota  
 aëry, (h) Cabbalistical notions; in adytis  
 in (i) receding from received divinitas;  
 truths, and the forme of sound per ambi-  
 words, in casting forth the dirt guitates bi-  
 and mire of reproaches into linguae.  
 (i) Non est corvellendum reme- Tert. pag.  
 est, quod a pluribus statu- 3 16.  
 rum est; quippe ubi hoc fit, periculum est, ne omnia pervers- Cum Fami-  
 tas haereses Ecclesia Anglicana instillaverit, portentoso, lia amoris  
 & novo loquendi genere utebatur, quod homines magis ex Hollan-  
 intrarentur, quam intelligerent. Cambden. Eliza. p. 301. dia damna.  
 (i) Non est corvellendum reme- est, quod a pluribus statu-  
 rum est; quippe ubi hoc fit, periculum est, ne omnia pervers-  
 tas innovandi libido. Cunaeus. p. 308.



## *The Epistle*

each others faces ; which hath even extorted from me a subscription to that of *Tertullian*, *Plus toga lasere Rempubicam, quàm lorica.*

But hitherto I have been in the negative, and I have shew'd what my designe is not. Now Sir, give me leave to tell you what it is.

I have observed, with indignation, shall I say? or grieve? how in our daies, the grace of God hath bin sleighted by proud Naturallists on the one hand, and turned into wantonnesse, by loose libertines on the other. I have observ'd (*Heare O ye heavens, and be astonisht*) how the God of all grace hath suffer'd in his Glory, Attributes, and Providence; would to God I might not say in his very essence and being; by a generation of men, who are  
*without*

## DEDICATORY.

*without God in the World;*  
Swarmes of Atheists arising  
daily from the bottomlesse  
pit. In this case who can be  
silent? nay, who is not bound  
to bring his bucket, though  
never so shallow, to extinguish  
this flame? and to conferre  
something to prevent such a  
dangerous torrent of Atheism,  
about to breake in upon us  
*like a flood*; though with *Chris-*  
*tians* that noble Roman, it were  
with the sacrifice of one's selfe.

Secondly, As for the Dedi-  
cation; It is but your due, and  
my debt. The streams do but  
run back to the fountain from  
whence they flow'd at first. My  
studies do but returne home to  
pay some publique homage to  
him that first set them up: that  
put life into them by the influ-  
ence, and warmth of encour-  
agement; and hath handed  
them

## The Epistle

them up from their very infancie. Sir, since I set the first step into your Hall, I found you a faithfull friend, a kind Patron; I had almost said a tender Father: And as if kindnesse and bounty knew not how to go backward, but you still delighted to see the first seeds of your love to thrive and (k) prosper, you have followed mee with a continued tyde of kindnesse, as if you would over-whelme me with the cataracts of love. O (l) *beatum quod diligor à te, quod diligo te; quanquam non video in me unde tantum diligi meruerim, presertim à tanto.* Yet these favours have been sweetened to mee, as I looke higher, and have seen them coming towards mee from the good hand of providence, by way of answer unto prayer: And that you

k Seneca de  
Beneficiis.

(l) Bernardus  
epist. CCLXV  
ad Petrum  
Cluniacensem  
Abbatem.

## DEDICATORY.

you may see how subservient  
 you have bin to Heaven here-  
 in, give me leave to lay before  
 you the whole golden chaine  
 of such like mercifull dispensa-  
 tions. The linkes cannot well  
 be view'd apart, nor the flowers  
 of this garland separated. My  
 Apologie shall be that of *Da-  
 vid to Eliab*, Is (m) there not a (m) *Sam.*  
*cause?* 17.29.

By the blessing of God, I  
 was borne of, and educated by  
 religious parents, *Pater erat  
 sabbun pater mater iē iuvēnē mē cōsēdū  
 iuvēnē*, as *Nazianzene* said of  
 his, which extraction to me is  
 better than from a long series  
 of *Cæsars*. Though grace be not  
 ex traduce, entail'd: *Thir sita  
 similem producat Achilles. He-  
 zekiah* may have a *Manasseh*,  
 as *Amon* may have a *Josiah*;  
 yet to charitable persons 'tis a  
 Topicall Argument of hope,  
 untill

*The Epistle*

2 Tim.

3.5.

untill the contrary appeare. I  
am now perswaded, said Paul to  
Timothy, that the unfained  
faith, which dwelt in thy Grand-  
mother Lois, and Mother Eunice,  
is in thee also.

o M. Josiah  
Packwood.

My next advance, was to  
the race of a pious, and lear-  
ned o Schoolmaster, who read  
me, as I did my bookes: untill  
he acquainted himselfe so well  
with my genius, and inclinati-  
on, that when some freinds  
and allies would have trans-  
lated me to a more thriving  
profession, he wrote his ear-  
nest and effectual letters, to be-  
seech them still to continue me  
in the way of learning: and that  
he did this by divine suggesti-  
on, I am the rather convinc't,  
because of the bent of my soule  
that way, and because, in those  
dayes of my minority, I had  
wrestled with God frequently,  
even

## DEDICATORY.

even unto teares, that he would  
so dispose of me, that I might  
wait at *his Altar*, and serve him  
in a more immediate manner in  
*the great congregation.*

In order thereunto, I came  
almost miraculously to *Naiath*  
my journey was something like  
to *Abrahams faith*, who a-  
gainst hope, believing in hope:  
yet God will bringe about his  
own ends, though we behold  
not the meanes. By the way,  
I met with a deare p kinsman, p M. Will  
Eales mi-  
nister of  
Haford in  
Berkes.  
as faithfull he was to me, as *Jo-*  
*nathan* to *David*; as if I had  
been his own bowels. He was  
to me the *valley of Achor*, the  
*first dore of hope*, that opened  
to me, and let me into that fa-  
mous University, and put me  
into that healing *pool of Bethes-*  
*da*. As he was a *burning and*  
*shining light* in his generation,  
so is he now *in paraptus*, a *starre*  
of

## The Epistle

of a great magnitude in the firmament of Heaven- *Nobile perpetuâ caput amplectente coronâ.*

Well: now the Lord raised me up whole *Clouds of Freinds*, as he brought *Daniel into favour in Babylon*, and gave *Joseph favour in the sight of Pharaoh in Egypt*. I was delivered there, as *Moses by Pharaohs Daughter*, into the armes of a Mo-

q<sup>d</sup> Dr. Francis Cheynel.  
r De Car-  
thagine  
filere præ-  
stat, quàm  
pauca dice-  
re.

s "Αἰχρὸν  
ἀλλοτρίοις  
κέρμοις  
κοσμεῖσθαι  
τῇ οὐ-  
κα εἰς ἑ-  
τῇ διαφ-  
ρῇ Basil. p.

239.

ther indeed. My q Tutour was such a *Gamaliel*, that I could gladly have sate under his feet, untill this very day; of whom to speake, either but a r litle, or in the language of my oratory, would but detract from his worth. And to complete all, I had your Countenance, Counsell, and assistance all along, which was as dew upon the herbes. Now Sr. if I have been either vaine, or indiscreet, pardon me this once; and



## D E D I C A T O R Y.

and let the blame be upon a vehement impulse within, which would not be smothered: If guilty of boasting; I can say in some sense with the Apostle, *I have been compelled*. The primitive Christians wrote their *Apologies*; and none ought to be more tender of their calling, and fame, than the<sup>v</sup> Ministers of the Gospel; This conduces much to the Honour of their Master, & the winning of  
 foules, as *Alexanders* very name, and the report of his valour procured him many a victory. *Ἀξιωματὶς τῶν ἀδελφῶν ὁρῶντες* *re quid de se quisque sentiat non solum arrogantis est, sed etiam omnino dis-*

*solui. Cicero. Quid prodest quod vivunt homines, & occisi sunt honores; valent quidem membris, sed crebra portans funera dignitatis. Opta. l. 2. p. 68.*

v. *Qui infamiam suam injustam negligit, cum aliorum scandalo, is non tam patiens habendus est quam prodigus & crudelis; nec potest fama contemni, nisi virtus etiam contemnatur. Amesii. de Cal. Consci. p. 311. 312. See. Dr. Sanderson Ser. of the first Edition. pag. 47. of his latter the 5. pag. 95.*

## The Epistle

ἐν τῇ ἐκείνῃ τῇ λόγον καὶ δύναν. Basil.

The dignity and integrity of the Preacher makes the doctrine passe the more currant; as sayles to make it swifter; and as the head of the arrow to peirce the deeper. Therefore the Apostles were careful *ἐμελέσθαι* *ἵνα* to looke out; and ordaine men of good, and honest report, *μαρτυρούμενοι* men approved by testimony, Acts. 6.

3. 1 Tim. 3. 7.

I am not ignorant, that all this while, I have been arguing, and plunging my selfe into a deeper ingagement unto God and men. The cords of \* love should draw with the greatest force; \* Josh. 23. 8, 9. Therefore ( by the assistance of the Spirit of Grace ) I shall strive to lay my selfe forth the more, both in the service of the Tabernacle, the  
the

DEDICATORY.

the Church of God in general ; and in particular to your selfe; and so shall remaine your Faithful Servant

to be commanded in the Lord

*To: Hinckley.*



Cant.



D E D I C A T O R Y.

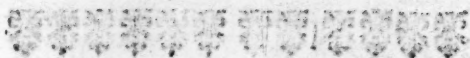
the Church of God in gene-  
ral; and in particular to your  
self; and so shall remaine your  
Faithful Servant

to be commanded in the Lord

To: His Highnesse



Car.



i  
v  
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do  
T



1 Cor. 15. 10.

*But by the grace of God, I am  
What I am.*

**L**ooke upon this Chapter;  
as the very looking-glasse  
of the resurrection; where-  
in it is represented so clearly, that  
the luster of its rayes, and reflecti-  
ons may even dazle the eyes of all,  
that are not willfully blinde: the  
letters are so Capital, that a man  
may run and read.

The Apostle well knew how dif-  
ficult it would prove to flesh and  
blood, to believe that bodies de-  
molisht into dust, and passing  
through severall changes, should  
again returne to their former be-  
ing: The Epicureans and Stoickes  
doe openly <sup>a</sup> deride this doctrine: <sup>18.</sup>  
*Thomas* himselfe, though one of the  
twelve

b Joh. 20.  
25.

twelve cannot fly such a high pitch;  
his faith flagges and faulders, being  
weighed downe with no lesse then  
two negatives *οὐ μὴ πιστεύω*, I will  
not believe: It was not easy to St.

c Philip. 3.  
11.

Paul himselfe; If by any *c* meanes  
we can attaine to the resurrection of  
the dead; as if he had been almost  
out of breath, before he could  
clime to the top of this *Carmel*;  
therefore he is the more earnest in  
this Chapter, to backe his doctrine  
with severall arguments, drawne  
from sence, reason, and Scripture  
both to convince, and prevent the  
growing Sect of the Sadduces; and  
good reason that a truth so neces-  
sary to be believed, and knowne,

d Τὸ κεν-  
οἰσθαι  
Chrysost.

should be thus fenc't, and fortifi-  
ed: for tis the very principal pillar  
of our religion, the very hinge on  
which turnes the whole frame of  
Christianity: it is, *spes omnis in De-  
um sperantis*, all the hope, and  
confidence *c* of a Believer. And

e Fiducia  
Christiano-  
rum resur-  
rectio mor-  
tuum.  
Tertul.

therefore tis called *τὸ εὐαγγέλιον*,  
the Gospel it selfe, in the first verse  
of this chapter, brethren I declare  
unto you the Gospel; as if all the  
lines

lines of the Gospel met in this very point. Alas! what have we to carry on our spirits, thorow all the rugged passages, and crosse dispensations of this life, but only our hopes in reversion? Here we must cast anchor amidst all our stormes, this must hush, and silence all our doubts, that we *\* verily believe to see the goodnesse of the Lord in the Land of the living.* If f I shall not be hereafter, what I am now; what difference will there be, twixt those that have fryed in the flames of martyrdom, and those that have made bon-fires with their bodies? Religion would be our losse, g profanenesse and injustice, great gain: If in this life only we have hopes in Christ; we are of all men most miserable; who would care to doe b well? who would fear to doe amiss? the Atheists cursed resolution, would be true divinity; let us eat and drink for to morrow we shall dy. An Antient has observed it to our hands, and we finde it too true  
*\* A veteribus expolitur hic locus de futura vita quæ sententiam non reprobo.*  
*Musculus in Psal. 27. v. 13. f. εἰ μὴ γινώσκωμαι πάλιν ὁ πῦρ ἡμῶν, &c. Justin Martyr. tyr. p. 215. g. ἂν γὰρ ᾧ ὄντι τοῖς λαοῖς ἐν-  
 ωχία ὁ εἶς, πονηρὰν παρένους. Cle. Alex. Stro. 4. b. πῖς αἱ ἀγαθὰς γὰρ ἡ ἀνάστασις ἐλπίς. Cyr. Hier. p. 210.  
 that*



3 Tertul.p.  
 409. Ne.  
 motum car-  
 naliter vi-  
 vit quam  
 qui negat  
 carnis re-  
 surrectio-  
 nem.

that none live ; so fleshly, as those  
 that deny the resurrection of the  
 flesh. Now should I burst forth in-  
 to lamentation ; that an Article so  
 fundamental should in our dayes,  
 amongst them that would be ac-  
 counted Gospel Christians , be de-  
 nyed by some, stagger'd at, and dis-  
 puted of by others ; sure I should  
 finde a sympathy with you to beare  
 a part with me ; but I have farre to  
 goe and but a little time , therefore  
 I must not stay to descant any lon-  
 ger upon the whole chapter : what  
 has been spoken , is more to the  
 time , then the text ; now by the  
 assistance of Gods grace, I must treat  
 particularly of the grace of God :  
*By the grace of God, I am what I am.*  
 St. Paul the Pen-man and sub-  
 ject of my text , was once as  
 grand a persecutor of the Church  
 of God as afterwards , he became a  
 great Doctour of the Jewes ; and  
 did with as much vehemency breath  
 out threatning against all those, that  
 called upon, or worshiped the name  
 of Christ , as after he was zealous  
 in preaching, and maintaining the  
 Gospel

Gospel of Christ: *Habemus confitemur vnum*, we have his own word for't in a penitential acknowledgement of his mis-spent life *Act. 22. 19, 20.* Lord! they know, that I imprisoned, and beat in every Synagogue them that beleaved in thee, and when the blood of the Martyr Steven was shed, I also stood by, and consented to his death; thus he made havock of the Church of God, and puts the Lord himselfe to the cry *Act. 9. Saul, Saul, why persecutest thou me?* so that after farther illumination, vers. 8. of this chap. he confesses, that he was borne *ὡς περ τῷ ἐν τρωματι*, as an abortive under an unhappy planet; in an unlucky houre. Though God had made choice of him, as a chosen vessell, to beare his name before the Gentiles, yet the guilt of his former actions made him vilifie all his preferment, *I am the least of the Apostles, not <sup>ἰσχυρὸς</sup> worthy to be called an Apostle, because I persecuted the Church of God.* vers. 9. nay as if there wanted a new Grammar, and there were a degree, lower then the lowest, he

ἐλαχίστος  
7<sup>ος</sup> Θ.

he stiles himselfe *lesse*, then the *least* of all Saints, Eph. 3. 8. but what S. Paul was heretofore, or what now in his owne humility, and conceit, it matters not: old things are done away; he's become a *new man*, *immutatus ab illo*, quite changed from what he was; raised from the gates of Hell to the third Heaven; of a lion he's become a lambe, of a bloody tyrant, a blessed saint: so the *wolfe* shall dwell with the *lambe*, and the *leopard*, shall lye downe with the *Kid*, Esa. 11. 6. and whereas in modesty he calls himselfe the *least* of the *Apostles*, yet afterwards being constrained to boast, least his meannesse should be any disparagement to his preaching, he stiles himselfe *Coryphaeus*, verily I suppose, that I was not inferiour to the cheifest Apostles, 2 Cor. 11. 15. Thus out of the *enter* came forth *meat*: Paul of the tribe of Benjamin in the morning of his daies, did ravin as a *wolfe*, and devoure the *prey*, by his cruelty; but towards the evening of his ripen age, he did divide the *spoile*, or as the

the septuagint renders it, *ὁ πατήρ*  
 ἔδωκεν, he gave out his nourishment,  
 by feeding the Gentiles with the  
 word of the Gospel, as some <sup>a</sup> *Francius*  
 understand that prophecy Gen. *Hist. Ani.*  
 49. 27. *par. 1. cap.*  
 But how was this wonderful  
 change wrought? who was the  
 meanes of this his strange conver- *20. Tertull.*  
 sion? I must returne the same an- *adversus*  
 swer, as the Father in the Go- *Marcionem*  
 spell, concerning his Son that was *lib. quinto.*  
 borne blind! He is of age, let him  
 answer for himselfe; and so he doe  
 punctually in the text: He was not  
 altered by any power of nature,  
 or industry of his owne — but  
 by the grace of God, I am what I  
 am. *p. 562.*

Obse: Grace alone makes us gratia *b* Faith our  
 ours. or, The businesse of our Con- *cheifest*  
 version is the sole work of Gods grace. *grace is cal-*  
 As we receive our naturall being *led iusticia-*  
 from the power of God, so we de- *me, in that*  
 rive our spirituall well-being from *our true be-*  
 the *b* grace of God. If I forbear *ing stands*  
 what is evill, it is from grace, re- *in the union*  
 straining, preventing grace; If I *with God,*  
 do what is good, it is from grace; *and commu-*  
 grace, *nion by*  
 sanctifying,

sanctifying, renewing grace. By the grace of God, I am what I am.

*in quo  
gratia gra-  
tis data.*

I shall not handle grace here in its full extent, and latitude, as it comprehends every free gift of the spirit proceeding from the common, and inferiour working thereof, even in wicked men; which is called the grace of edification; for there are diversity of gifts, but the same spirit 1 Cor. 12. 4. All the operations of the spirit are not salvificall: I know no absurdity to affirme, that the Acts of Morality in the very Heathen, are the gifts of the spirit in them; as knowledge and understanding, which are got by study, <sup>b</sup> and industry, are yet called the gifts of God Dan. 1. 4. 17. and Bezaleel, a cunning workman in gold and silver, was fill'd with the spirit of God; the sons of concubines had gifts bequeathed unto them by their fathers, though the legitimate children went away with the inheritance: I am not ignorant, that some understand grace in this sense

<sup>b</sup> Exod. 31.  
2. 3.

<sup>c</sup> Gen. 25.  
6. Judg.  
11. 2.

as

signifying gifts, to be <sup>a</sup> principally <sup>a</sup> *B. Lakes*  
 intended in this text; as that of *sermon, on*  
*John chap. 1. v. 16. of his fullnesse* <sup>1</sup> *Côr. 15.*  
*We have all received, and grace for* <sup>10.</sup> *p. 265.*  
 grace, is interpreted also this way;  
 we have received <sup>b</sup> grace of Apostle-  
 ship, that is, Eminent gifts; for  
 grace, that is, for the propagat-  
 ing of grace in the hearts of o-  
 thers: but without contradiction  
 to, or detraction from any, I shall  
 treat of grace in this place, as  
 that which renders us <sup>c</sup> acceptable <sup>c</sup> *χάρει,*  
 to God; the grace of adoption, where-  
 by our soules are stamp'd, and *gratia gra-*  
 mark'd out by the spirit, as belong-  
 ing to the Election of grace, and *tum faciens*  
 intitled to the inheritance of the  
*Saints in light.* And that I may  
 not be mistaken in the prosecuti-  
 on of this subject, I shall further  
 enlarge and describe the nature of  
*saving and sanctifying grace.*

This grace is as myrrhe dropt into  
 our hearts from the fingers of Christ;  
 as sweet incense, fragrant spices, pre-  
 cious oymment, and spiritual eye  
 salve; whereby the wheelles of our  
 soules are oyled, our dead hearts  
 F imbalmed,



imbalm'd, animated, and quicken'd, as by beames darterd forth from the healing wings of the Son of righteousness, and from the moving of the spirit of God upon all our faculties.

By grace, I understand a supernaturall power of Gods spirit, diffused and shed abroad into the soule, whereby the ruines of gods image imprinted in it at the first, are in some measure repaired; all our faculties innobled and elevated above their naturall pitch; reason refin'd; our understandings inlightened to see what is good, our wills and affections inabled to imbrace and love it, and the whole man to practise it, where there is this sweet Harmony, sure there is the grace of God. This is called by diverse names in scripture, as *light, life, wisdom, love, obedience*, as it do's exercise its vertue, upon the understanding, will, memory, affections, the inward, or outward man; now that we may see, that this grace is all in all with a Christian, and makes us all in all with God;



God; lets first take a view of our state and Condition what we are without grace, then we shall better discern how all our spirituall excellencies, in thoughts and actions, inward, and outward do flow from this spring, and principle of grace.

1. Negatively, *There is an utter* <sup>a</sup> *indisposition, and disability in* <sup>a vid. De</sup> *our naturall estate to think or do any* <sup>for Field</sup> *thing that is truly good, and accept-* <sup>on the ch:</sup> *able to God; I say in our naturall* <sup>in his Ap-</sup> *estate, for the power of mans will* <sup>pendix to</sup> *varies according to the severall* <sup>the third</sup> *states, Epoche's and circumstan-* <sup>book pag.</sup> *ces of time, wherein it is consid-* <sup>252.</sup> *ered.*

10. There was a time when man had power and liberty not to have sinned; but this lasted not long; no longer then *Adam* stay'd in innocency, which by all Computation was not long; this was a *state of integrity.*

20. There shall be a time, when we shall be so strong, that we shall not be *able to sin*: our wills shall no way be inclined to evil: we

shall be beyond the Gun-shot of Satan; His floods of temptations shall not reach us: nay were this bold intruder admitted againe into Paradise, He should find *nothing in us*, no tinder or Gunpowder to catch the sparkes of his fiery darts. This shall be a *state of glory*, or glorious state.

3<sup>o</sup>. There is a time when man is partly inclined to evill, partly to good, as the spirit drawes him one way, and the flesh dragges him another. When there is a Civill warre, a motion of *trepidation* within us: the regenerate part mounts towards heaven, *sed trahit invitum nova vis*, but our indwelling corruption, like *Anselmes boy*, or the plummets of a Cork pull us downe againe to the earth; this is a *state of regeneration*.

4<sup>o</sup>. There is a time when mans will is *wholly* inclin'd to what is evill, and that *continually*; before our *παλιγενεια*, our new birth; before Christ come into our soules by grace, seasoning, and taking possession of them to himselfe,  
by

by breaking the barres, and locks of our native opposition, and subduing that enmity which is in us against his Kingdome and Scepter, mellowing and melting our hearts into a willingnesse to receive him as our Lord and King, by submitting to his yoke, and rules of government. Now whil'st the *Amorites* of sinne are in their ruffe of pride within us, unbroken and unconquer'd, and we at their beck and Command, this is a *state of corruption*, wherein a man can neither think or do what is spiritually good.

For this we have the authority of Christs owne word, *without me ye can do nothing* Jo. 15. 5. except we are ingrafted, and incorporated into him by faith, and so drawing Sappe, Life, and vertue from him. Alas we are impotent, helpelesse Creatures, stark lame, not able to move one foot, or go one steppe towards Heaven, unlesse he take us in his armes: we are blind untill he open our eyes; deafe untill he peirce our eares

a θεωρημα-  
 τω της Σωφ-  
 ριας. vid.  
 Mr. Sam.  
 Ward. de  
 usu mag-  
 netis.

with an *Ephata* of power; nay dead in trespasses and sins, untill he raise us up: untill he overshadow us, put his mouth on our mouth, and his eyes on our eyes, as *Elisha* on the *Shunamites* child 2 King. 4. 34. that as the iron do's not point towards the North, untill it be toucht with the loadstone: from whence say some, there flowes some spirituell Emanations which seizing on the iron, turnes it about. So are we acted and moved by the spirit of God at our conversion; *there went vertue out of Christ to cure the Woman of her bloody issue*; and if we are the living members of Christ, and not onely nominall, and equivocall, as so many wooden leggs contiguously fastened and patcht unto him; I say, if we are true members, we receive vitall spirits, through the arteries of faith from him our head. That as the Philosophers say of sublunary bodies, that they could not move, were it not for the motions of the Heavens, if they should stand still; so we could have no tendency

tendency to what is good, but by  
 vertue of that influence and che-  
 rishing warmth of grace, which  
 we derive from the God of hea-  
 ven; did not he *renew right spirits* <sup>a D. Tho.</sup>  
*in us,* and *put his feare into our* <sup>Taylor, on</sup>  
*hearts;* for <sup>the parable</sup> a no ground so stony <sup>of the sow-</sup>  
 as our hearts, no soyle so full of <sup>er p. 215.</sup>  
 thornes as they; no such Antipa-  
 thy and avernells in one creature  
 towards another, as there is in us  
 against the power of religion: our  
 hearts nauseat it; they rile and  
 swell and startle at it, as much as  
 at a roade, or the sudden prantle-  
 ing of an enemies horses; though  
 our *monthes* may draw neere unto  
 God, yet our *hearts* are *farre* from  
 him. No man can say, that Jesus  
 is the Lord, but by the spirit Jo. 3. 6.  
 we can neither confesse, praise  
 him, pray unto his name, or obey  
 him by faith; without the speciall  
 gift of grace.

We are all evill trees: now an  
 evill tree cannot bring forth good  
 Fruite; it will bring forth sower  
 wildings to the worlds end; un-  
 lesse the property be altered, and

the naturall sappe sweetened , and changed by letting into it some buds , or grafts from a better stocke : so it is with us ; we are unsavory, and crabbish, like trees of the Forrest , untill we be transplanted , and inoculated into the *root of Jesse* , into the *Branch* *Jesus Christ* , and be watered with the comfortable dewes , and moisture of his spirit, even as Egypt was made fruitfull by the inundation of Nilus ; untill then, we shall bring forth sowre grapes , the grapes of Sodome ; I meane brattes like our selves, deformed , loathsome , the pictures of death. *Moses* took away the bitternesse of the waters of Marah by casting in a y tree into them ; and *Elisha* healed the unwholsome x waters of Jericho , by casting in z salt into the spring head : He cast meale also into the pot , and took the poyson out of it : this grace of God in the text is as the tree , or this salt and meale to take away the bitternesse, poyson , and brackishnesse of our soules ; that is, the aversenesse, and stub.

y *Exod.*

15. 25.

x 2 *King.*

4. 41.

z 2 *King.*

2. 21.

stubbornesse which is upon our spi-  
 rits, to what is good. As there <sup>a</sup>  
 is not a native power in cold water <sup>a Synop:</sup>  
 to heat it selfe, without the helpe <sup>purioris</sup>  
 of fire, so there is not any seed or <sup>Theolo. cap.</sup>  
 principle in us, converting us unto <sup>XXX.</sup>  
 the living God, without an extra-  
 ordinary, and supernaturall assi-  
 stance of grace: *Eccius* <sup>b</sup> him-  
 selfe was forc't to yeild this to <sup>Car</sup>  
*roloftadius*, viz. that there is not <sup>b Melch.</sup>  
 in us *bonum aliquod àvdaipetov*, <sup>Adam in</sup>  
 any genuine power to produce <sup>visâ Lubé.</sup>  
 what is good, but *vis ascititia*  
*tantum*, a power from without  
 only.

1 It is very unlikely any thing  
 we can doe, should have a *sweet*  
*savour in Gods nostrils*: for we are all  
 as an *unclean thing*, our *righteousnes*  
 as *filthy ragges*; we are polluted in  
 our owne blood, Ezek. 16. where a  
 man in his naturall estate is compa-  
 red to a childe new borne, which  
 is impure, silly, and can doe no-  
 thing to helpe it selfe; and this  
 blood, this leprosie of sinne cleaves  
 so fast unto us, that no sope or ni-  
 tre can scoure it off; all the wa-



ters in Jordan cannot cleanse us.  
 c Job. 14. 4. *Who can bring a cleane thing, out of an uncleane? He that makes the question, returns the answer Nemo Hercules, nemo; no body at all; no naturall agent I am sure; this is beyonde the spheare of its activity: God must take the matter into his owne hands, else it will never be done. Where the d spot is not the spot of Gods Children, that is where men offend not out of infirmity, but an habituated malignity, there it is as easy for the Ethiopian to change his skinne, and the Leopard his spots, as it is to crosse out those blacke lines drawne over their hearts, and remove that vaile which is upon them.*

2. How can our actions be good when our very thoughts, out of which they are hatcht, are tainted and poysoned; all the imaginations of mans heart, are on-ly evill; and that continually: we  
 e Gen. 6. 5. *are not sufficient to thinke a good thought, of our selves, but our sufficiency is of God, 2 Cor. 3. 5. Had we such bodies now as some say we shall*

shall have at the resurrection; *corpora chrySTALLINA*, bodies made of transparent chrySTALL, that our eyes might peirce thorow, and thorow them; what swarmes of locusts? what cloudy fumes of cursed thoughts, and Sinfull contrivances arising as it were from the furnace, and bricke kilne of our hearts, might be discerned as *smoake arising from the bottomlesse pit*? and can such vapours and fumes ingender any thing, besides Serpents, and Scorpions, vile, and irregular actions? besides our actions depend upon our wills, as our wills doe upon our understandings, now these are as a drunken and franticke Pilot; they cannot direct us: we are *ταυτιςμοροι τῇ διανοίᾳ*, darkned in our understandings; Ephes. 4. 18. nay we are *ἡ σκοτία*, darknesse is selfe in the abstract, the light shined in darknesse; and where the blinde leade the blind, both fall into a ditch. We are brutish in our knowledge; the very wisdom of the flesh is earthly, sensuall, divelish, James. 3. 15. We are full of *Ægyptian*

gyptian, horrid, palpable darknesse, before this *day-stars* of grace shine in our hearts.

Now though, I intend to referre the applicatory part to the conclusion; which, as tis the life of the Sermon, so it is most likely to be remembred, when it is repeated in the parting words; yet because we are apt to leane too much upon our owne strength; we are prone to elevate our crests, and strut in the midst of our owne plumes, as if still we had some secret thoughts, that we are able to winne and ware salvation, by observing the tenour of a Covenant of workes; therefore by the way, let us throw downe these pinacles of our overweening opinion, by looking on our blacke feet; let us humble our selves, in the sense of our estate by nature; upon a narrow search, we shall finde all our supposed excellencies, to be as daintyes in a dreame, or the glorious colours in the rainbow, only *φανόμενα*, phantasticall, and imaginary: for as without Christ, we are *fooles, guilty, unclean*

*clean slaves; except he be our wisdoms  
 righteousness, sanctification, and  
 redemption: so without grace from  
 Christ; though we had all the gold  
 of Ophir; insight into all the myste-  
 ries of nature; all the scepters, and  
 preferments of the world at our dis-  
 pose; all sumptuous robes, from  
 the most magnificent wardrobes  
 of the richest Prince; yet should  
 we be poore, and blinde, and misera-  
 ble, and naked. Dost thou  
 finde thy selfe to puffe and swell by  
 reason of thy knowlege, and parts?  
 Consider how ignorant thou art in  
 the things of God, how the Gos-  
 pel, which is the Key of Heaven,  
 and the power of God to salvation, is  
 a riddle, or foolishnesse unto thee. Art  
 thou proud of thy noble blood,  
 and extraction? see how that blood  
 boyles, and fumes with concupi-  
 scence; remember thy traduction  
 and pedigree from the first of thy  
 line, thy great Grandfather Adam;  
 and what was he but an *Amos* *Quisquis*  
*vite*? Hast thou an exact Symmetry *fuit ille du-*  
 and proportion of parts, with the *orum, &c.*  
 sweetest mixture of most lovely *Juve.*  
 colours*

f ἀπόσδε  
λέων α'ν-  
τίσδε  
δρακόν.

colours, like *Absolom*, *Paris*, *Gany-  
mede*? O turne thy eyes inward! there  
shalt thou see a most ugly *Thersites*,  
a monstrous shape, a strange *Cen-  
taure*, or *Chymera*, a *Lyon*, a *Drac-  
gon*, a *Wolfe*, a *Goate* all coupled  
and growing together, one part  
swolne with pride, another meager  
with envy, another flaming with  
rage; all speckled over with variety  
of lustes, and running with the  
botches and plague sores of sinne:  
now look upon thy selfe, and be  
proud, if thou canst. What the Lord  
said to the Prophet *Ezek.* 43. 10.  
thou Son of man, shew the house to  
the house of Israel, that they may be  
ashamed of their iniquities; as being  
disjoynted, torne, and defac't by  
reason of their sinnes; so do thou  
behold the image of God in thee  
shattered; the ground of thy heart  
overgrowne, and overrun with bri-  
ars and thornes; then blush and be  
confounded: If *Austin* thought  
the Sepulchers, and ashes of en-  
tombed Princes, might preach suc-  
ceeding Monarches into humility;  
so also our blindnesse, rebellion,  
ataxie,

ataxie ; exorbitancy , may be a  
 constant *memento* unto us , not to  
 thinke more highly of our selves, then  
 we ought to thinke; wherein we g dif. g 1 Cor.  
 ferre from the worst of men, we 4. 7.  
 receiv'd it by way of gift from h Fulgen.  
 God: *neque huc surire possumus*, we can. P. 242.  
 not so much as hunger and thirst Art. 10.  
 after a better condition , except Eccle. An.  
 God workes in us to Will, and to doe : glicana, &  
 which leads me to art. 13.  
 If the pre-

2 The affirmative part : What serving me  
 ever spirituall good thing we either from evil,  
 thinke or doe , it proceeds from grace, and bestow-  
 ing on me

The holy Ghost is very punctual good depend  
 in ascribing the whole worke of our not intirely,  
 second birth to God alone , of his for princi-  
 owne Will begat he us : every good pal efficacy,  
 and perfect gift comes downe from a on God  
 bove, from the Father of lights, James farewell all  
 1. 17, 18. He is the God of all grace, religion.  
 1 Pet. 5. 10. we believe according M. P. Bayne  
 to the working of his mighty power, on Eph. 1.  
 Ephes. 1. 19. Grace is noe quali- 11.  
 ty of our own acquiring, but is i Prave-  
 the grace of God: we are not Concan- nis impi-  
 sa , fellow-workers , and Coaju um ut fiat  
 tors with God in this businesse, but justus, sub-  
 he gives, i continer, perfects it, sequitur  
 neither justum ne  
 fiat impi-  
 us Fulgen-  
 tius, p. 260

neither is it with the production of spiritual life in our soules, as with that of natural formes, from any power that is in us: indeed there is a passive capacity, and an obedientiall power in respect of God, who can make dead bones live, and raise stones unto *Abraham*, but there is no such activity in us as to reduce any such power

k *August*  
*de Civ. dei*  
*l. 10. cap. 2.*

φωτὸς αὐ-  
τὸν φωτ-  
τοῦτο  
τὸν εὐνο-  
τομεν.

*Cyril. p.*  
*136.*

*l. p. 138.*

*Quantula-*  
*cunque vir-*  
*tus qua di-*  
*citur no-*  
*stra, dei bo-*  
*nitate est*

*nobis con-*  
*cessa. Aug.*  
*de Civ.*

*Dei l. 10.*  
*c. 22.*

into Act. *David* knew this doctrine well, when he prayes for grace in this forme; *create in me a cleane heart o Lord!* Now *Creation* is whereby a thing is brought out of nothing; therefore as the soule comes into the body, so grace comes into the soule, *creando insum-*  
*ditur*, We are his workmanship *crea-*  
*ted in Christ Jesus unto good workes,*  
*Ephes. 2. 10.* *Christ* is called a light that inlightens every man that comes into the world; *quia* k *nisi ab illo*  
*nullus illuminatur*, because except he inlighten us, we are in a state of darknesse. As *Christ* had two birthes, so have we, but her's the difference as *1 Fulgentius* observes; *Christ's first birth was of his Father*  
*from*



from eternity, his second *ex homine* of the Virgin, in the fulnesse of time; but we are first borne of our naturall parents, and then in the second place, we are borne of God by his spirit.

*Q.* If all our sufficiency be of God, why does he call upon us to repent, to believe, to doe all manner of good workes, and to work out our owne salvation? *A.* These precepts doe not imply our ability, as there was not a power in *Lazarus* to rise out of his grave, when cal'd, *Joh. 11. 43.* but our *m duty*; they doe not conclude what we can doe now, but what we could have done in *Adam*, and though we have lost that power, yet God does justly challenge obedience at our hands; as we require money from our debtors, though they are turned bankrupts; Neither are such commandes in vaine; but that wee seeing our duty, and also our infirmity to execute it, we might have recourse unto God, to be made able: *da Domine quod iubes*, thou hast commanded, said *David*, that we should

*m Multa imperantur quae impossibilia, nihil quod indebitum, aut injunctum. Credi- tori jus suum non perit in observatum, qui bona sua de- coxit Evan. Dub.*

should diligently keep thy commandments; O that my wayes were made so direct, that I might keep thy statutes! I am not ignorant, what absurd inferences by way of comparison, some draw from hence; as if such commandes were as if a man should be called upon to write without handes, or runne without legges; here is *Elenchus parium*, a wide disparity, twixt a command of running without legges, & exercising Arts of grace, because that was never in our power, nor any part of our duty; but this was once under the verge of our power, and is still within the compasse of our duty.

4. But what? are we as stockes, and stones in the businesse of our salvation?

A. No, by noe meanes: for although we can doe nothing by way of concurrence in the first infusion of the Habit of grace, and the first Act of conversion; yet I deny not, but that after we have once received the spirituall life of Grace into our faculties that then we may, and must

must worke together with the spirit of God, in the progresse of our regeneration, and in the practise of sanctification, but still subordinat- *Phil. 2. 12.*  
ly unto God, *workes out your owne* 13.

*salvation: for it is God that worketh to wil and to doe. Acti agimus,* God that made us without our selves, in this sense, wil not save us without our selves; & thus the preaching of free Grace, may sweetly consist with the exercise of holy duties; in *una sede morantur*, free grace is so free from excluding or superseding duties, that it does enliven & direct *Eph. 4. 23.*  
them. Gods absolute promises doe *Ezek. 18.*  
include our conditionall perfor- 3 1.

mances; God will be sought to by the house of Israel. Peter has a promise his faith should not faile, yet he must watch and pray: therefore what God promises in one place, he commands in another.

Hitherto you have heard, that Grace is the sole worke of God, it remaines to consider.

1. The proper causes of grace, that we may know how to get it.

2. The manner how we partake of grace.

3 The

3. The peculiar effects of it; that we may try our selves whether we have obtained it or no.

1. The *Impulsive cause*, where by God is moved to bestow his grace on us; and that is not in us, but in God himselfe; It proceeds not from our free wills, but his free love; not from the ability of our nature, but the mighty working of his spirit; not from our merits of Congruity, but from the Acting of his mercy; *we are borne not of bloud, or the will of the flesh, or the Will of man, but of God, John.*

1. 13. *Not for your sakes do I this, saith the Lord God, be it known unto you, be ashamed and Confounded for your own waies, O house of Israel Ezek. 36. 32.* We are all *ωσπερ πηλαα*, as a *Confused lump*, or *mass of clay*, all a like, before God cast a look of his love upon us; and if that great potter make any vessells out of us unto Honour, it is onely for his owne sake; that he might make knowne the riches of his glory, upon the vessells of mercy, which he hath prepar'd for glory, Rom. 9. 23.

We

We are all cut out of a rock: *look unto the rock whence ye are hewn, and to the hole, of the pit whence ye are digged* Esa. 51. 1. Now as all stones in a quarry are impolish'd, and unfit to stand in the wall, untill the Artificer stretch his line upon them; so are we rugged, and uneven; no way fit to stand in the rank of living stones, or to be members of that building, whereof Jesus Christ is the cheife corner stone, untill we be carved and squar'd by a wise Bezaleel; untill our cragginess, or protuberancies, and Camels, bunches be knock't off by the two edged sword of the spirit.

2. *The efficient Cause* which produceth grace, and that is the Holy Ghost, who doth effectually call, convert, and sanctify us: therefore such soules as are fraught and replenish'd with grace, are called *the Temples of the Holy Ghost*, and goodnesse, righteousness, truth &c. are called *the fruits* of the Holy Ghost.

*b* *Nomine spiritus nonnunquam dona spiritali gratia nuncupantur, ut in Elia duplicem Elia spiritum postulant.* Fulg. p. 336.

*the spirit Gal. 5. 22.* Sometimes we are compar'd to vessells of wood, or earth, and then the spirit is compar'd to water, to rinse and purge us from that soyle and filth, which our natures have contracted from the dust of the world; *I will poure cleane water upon you, and you shall be cleane from all your filthinesse, and idolls Ezek. 36. 25.* And what that water meanes, we are given to understand vers. 27. *I will put my spirit within you:* these are the waters of *Siloe*, flowing from under the thresholds of the sanctuary, and are a *fountaine of living water springing up unto eternall life.*

Sometimes we are compar'd to vessells of brasse, or some other metall, and then the spirit is compar'd to fire, to fetch out our rust, and to purge us from our drosse; *He is the spirit of judgment, and the spirit of burning;* and we are said to be *baptized with the holy Ghost, and with fire;* and though our former faculties are not annihilated, and their office wholly supplied by

by the spirit; though the substanti-  
 als, the posts, and beames be  
 the same; yet the spirit adds such  
 new furnitures of new qualities un-  
 to the soule, that an old, and new  
 heart inhabited by the spirit of  
 God, differres as much; as an  
 old house full of Cobwebs, dust  
 and dirt, differres from it selfe, <sup>a-Gem-</sup>  
 when tis cleane swept, seeled, hang- <sup>manes pri-</sup>  
 ed with tapestry, and <sup>a</sup> garnished <sup>mâ fulgent</sup>  
 with all manner of rarities. Now <sup>ressudine</sup>  
 there is a new face of things: now <sup>lecti.</sup>  
 the soule has new aimes, and new <sup>b Mentem-</sup>  
 ends; as those at <sup>b Delphos</sup>, who <sup>que priorem</sup>  
 were accounted inspir'd, were al- <sup>Expulit, at-</sup>  
 together at the devotion of *Apollo*: <sup>que homi-</sup>  
 now the soule, like the *Adder*, <sup>nem toto</sup>  
 has cast her slough, and her youth <sup>sibi cedere</sup>  
 is renewed as the *Eagles*. <sup>jussit Pe-</sup>  
<sup>store; Lu-</sup>  
<sup>can. lib. 5.</sup>

3 *The instrumentall cause* or  
 meanes, whereby God workes  
 grace in us, is the word, *my sheepe*  
*heare my voice*; such as feed by the  
 waters of Comfort, are acquaint-  
 ed with the whistle of Christ. The  
 Saints are stiled the *called* of the  
 Lord, and our Conversion, a *holy*  
*Calling*, because by the voice of  
 the

<sup>c Sibilabo</sup>  
<sup>illos: Je-</sup>  
<sup>rom. Zach.</sup>  
<sup>10.8.</sup>



the word, we are singled, and called forth, out of the corruptions of the world to the Communion of grace and glory, the word is called the word of grace Act. 20. 32. Those that would go for believers, and be taken for gracious, and Evangelicall persons, and yet overlook and sleight the word; they tread the path of a new, and unheard of way to grace, and glory, by drying up thole breasts, and cutting those pipes, and veines that God has allotted to convey grace into us here; and also *pulling those wings, whereupon, we should mount into a state of glory hereafter.*

Lets take heed of those wild, and dangerous Consequences, which some, not being wise unto sobriety, draw from the free disposall of Gods grace, and Gods decrees; as if the use of meanes were to no purpose; but let us make our *calling and election sure*, first our *calling*, and then rise upwards, to our predestination, or Election: this is to begin at the right end  
of

2 Pet. I. 10

of the ladder, though *Pauls* planting, and *Apollos* watering be nothing, except God give the increase; although grace be not intail'd on the meanes; yet let us use the meanes, and trust God with the successe: *no man shall serve God for nought*: no man ever did constantly, and faithfull frequent the posts of wisedomes Temple, and was a looser in the end; but were I sure, that notwithstanding all my use of the meanes, I should never attaine to saving grace; yet I would not cease to apply my selfe unto the meanes, so far as I could; that though I dye, *I might dye at the feet of God*: though he kill me, yet will I put my trust in him: for though I could not purchase heaven, yet by this meanes, I might mitigate the torments of Hell: but now me thinks (*Cynthus aurem*) I heare a voice saying, *magna petis*, you soare too high, above your strength and activity; well, let this suffice; I speak with submission to graver judgments. As I would not derogate, or detract from good  
 G                      works,

works, and holy duties: for they are necessary, and beautifull in *genere suo*, in their proper ranke, and place. So I would by no meanes intrench upon the prerogative of grace, by abating the lustre, or weakening the power thereof.

2. *The manner* how the spirit breathes the life of grace into the soule: this is intricate and difficult, like the Angells name who conferred with *Manoah*, *Secret*: *The grace of God is like the peace of God, past our Comprehensive understanding*: for as the winde bloweth where, so how it listeth: *thou art ignorant Eccl. 1 r. 5. which is the way of the winde, and how the bones are formed in the wombe.* and then no wonder, we know not how the new man is fashioned In the wombe of the soule: O that we may say with the blind man in the Gospell; one thing I know, that whereas I was blind, now I see; so we were all blind in the things of God; but now our senses are exercised spiritually to discern them;

them, although we are not privy to the time, or acquainted, *de modo*, with the manner how that light first sprang in into us. Is that soule in a delusion, or a dreame, that reasons thus within it selfe? I was once a leper, but now I am clean, yet cannot I tell the punctuall time when this change was wrought; I know not the *ultimum quod non*, and the *primum quod sic*, the last instant of my leprosie, and the first point of my cleansing. I once read the scriptures, but they were as a book sealed, as a dead letter; they were *edisa*, & *non edisa*, publish't, and not publish't; read, and not read; that is, with understanding, and comfort; I lick't this rock, but I could suck no honey out of it; yet now I can expatiate in these feilds with comfort; now I can smell a sweet savour, as of Myrrhe and pomegranates, as in a well watered garden, or from a feild, which the lord hath blessed: now I can read, and understand the mysterious secrets of the Gospell: now I prize one page in my Bible;

before all the volumes in my study: but I can say of this knowledge, as he said of old age, *obrepfit non intellecta*, it came upon me insensibly; or as we say of trees; we may perceive, that they have grown, but we cannot see them grow, and shoot forth; no doubt, but grace comes diverse waies into diverse persons: For the spirit is not onely a most Free Agent; but the persons of men, are as subjects diversly capacitated, disposed, and qualified, some as dry, some as greene wood; some more moralized with virtuous education, and discipline; borne of religious parents, and so inured to religious exercises from their tender yeares, that their passage from a state of nature, to a state of grace is lesse to be discerned: the voice and whispers of the spirit are so still and softly, that it is not heard: *it is behind them, no man seeth they live, but their life is hid with Christ in God.*

Esa. 30. 21

Act. 9. 8.

Some are more profane; Habituated, and hardened in sin, and these

these are many times borne againe with bitter plunges, and anguish of soule; they fall into a holy phrensie, and extasie, accounted by the world as mad men; whereas they are onely pregnant with the spirit of God, and in travaile, undergoing the panges and throws of a second birth: these can dare the very time of their conversion: Saint *Paul* can tell the moment, that he was smote downe to the ground, and his eies dazled with a greater light: He had bin a seirce and stubborne persecutor, and therefore was to be dealt withall more roughly, and so by Consequence, the more sensibly: Austen also in his Confessions acquaints us with the method of the spirit working in him: He heard a voice saying, *Tolle, & lege*; take up thy book and read; and after this had bin ingeminated unto him, he snatches up his Bible, and the place that offerd it selfe to his reading was Rom. 13. 13, 14. not in gluttony, and drunkennesse, not in chambering, and wantonnesse, but put

ye on the Lord *Jesus Christ*, by which wordes, he was so deeply affected, that he left off his former lewdenes. In like manner *Junius*, who was nozled up in Atheisme in his minority, tells us that he was converted, by reading those wordes of *Joh. 1.* *In the begining was the word, and the word was with God; as the Eunuch was enlightened, by reading, He was led as a sheepe to the slaughter, as a lambe dumbe before the shearer, so he opened not his mouth, Act. 8. 32, 33.* Thus some can tell the time, together with the particular occasion of their conversion whether by reading, hearing, Confering; or by other occurrences, as sickness, afflictions. &c. but all are not to be accounted reprobates, who cannot thus particularize the time & manner of their new birth; so we should contradict the experience of many, Gods deare children, and *Condemne the generation of the just.*

This I shall confirme farther by these arguments. 1. *Some are sanctified in the wombe, and have the seeds*



seeds of grace sown in their hearts, in their infant minority; some are *renati antequam nati*, graciously new borne, before naturally borne: so the Lord sayes of *a Jeremy*, before I *Jer. 1.5.* formed thee in the belly, I knew thee, and before thou camest out of the wombe I sanctified thee; and if any by sanctified here, understand a designing or setting a part, for some imploiment, and not the infusion, or collation of grace, as it may be taken, *Esa. 13. 3.* Yet there is no evasion for that of *John the Baptist*, *Luke. 1. 15.* He shall be filled with the Holy Ghost from his mothers wombe; now for such to give an account, how grace came into them, is all one as to tell what God did before he made the world; how he balances the cloudes, or how he laid the foundations of the earth, *Job 37. 16, 38, 4. 5.* Can an infant when he is become a man, relate all the passages of his infancy? yet some are holy from their child hood, *1 Cor. 2 Tim. 3 7. 14.* and *t Timothy* knew the scripture *Sord Spéous*, from an infant: What God has done unto

G 4

some,

some, his arme is not shortned, but he may doe it unto others; else why doe many religious parents not only pray for their children when borne, that God would poure on them the *spirit of grace*, but even before they are born, that they may be sanctified, in the wombe, as *Samuel* was then dedicated unto the Lord, &

u *Art. Eccl.*

*Aug. 27.*

ἀλλήματα

ὅσους φά-

τίσματος

ἐς ἐκτος.

*Chrysost. in*

*locum.*

\* φῶσμα

ἀφ' ἀφ' ὧν

ἐννύμα.

*Naz.*

καὶ ὡς ὁ

δαπχιπὸς,

*Gr. Cyril.*

*of Hierus.*

*pag. 16.*

*a Bp. Lake*

*pag. 116.*

*b The Af-*

*semblyes*

*larger Ca-*

*zech. 1 Pet.*

*3. 20, 21.*

*Rom. 4.*

*11.*

may not these godly, praying parents, look for a return of such pray-

ers? 2. Many are regenerate in bap-

tisme; they are borne of water and

the spirit, *Joh. 3. 5.* which water Ex-

positors understand to be that of

baptisme. As the Apostle calls it

the *laver of regeneration*, *Titus. 3. 5.*

So the Latines call it *Renascentia*, a

second birth; and the *z* Greekes

an *illumination*, and a putting on

of incorruption; therefore looke

not on the water of baptism, as

simple, naked water, but as ac-

companied with spirituall grace,

sayes one of the *z* Ancients: and

a Moderne Divines say we receive

our new birth ordinarily in bap-

tisme: baptism is not only a sign, but

a *b* scale of our regeneration, and

adop-

adoption; these are but commentaries on Colos. 2. 12. *we are buried with Christ in baptism: baptis-  
mo nulli regenerantur*, i. e. none are regenerated in baptism, is such a Glosse, that few will owne, In Case besides those blasphemers of *Racocel. Ra. via*; therefore if some are regenerated in baptism, and they baptized in infancy, all cannot tell how grace comes at first into their hearts: indeed how this grace does afterwards in the progresse of Conversion exert, and shew it selfe in weaning us from this, or that corruption, and carrying us out to this or that duty, is farre more easy and Common. Doe not the heavens by their influence work wonderfully on bodies, and yet are not commonly discerned; and may not the spirit of God insinuate it selfe into us without our observation? That the operations of the Spirit, are thus secret; and that few can give an account of the entrance, and advancing of grace in themselves, is a truth so universally received, that it is most easy to

*Infants are capable of grace.*

*Annota. in Luk. 1. 15. Nemo audeat quēvis eorum non regeneratum pronuntiare. D. Sand. contra Tomb. p. 35.*

*God gives infants saving grace. Mr. Paul Bayne on Eph. 1. v. 19. p. 356.*

*The birth of a Christian unto Christ is secret and undiscover.* call in a whole cloude of witnesses, men famous in their generations, to assert it, and to set their seals thereunto.

*ned as dew falls in small and insensible dropes,* Dr. Edw. Renolds, on Ps. 110.\* *The works of grace, is rather felt, and perceived by him that hath it, then that which can be expressed, or made knowne to a mans selfe or others, it being a wonderful secret and hidden life.* An to. Burgesse on Job. 3. 8. *The direct act of faith may be without the reflex act; it is on thing to believe, another to know that I believe.* Natha. Culverwel on 2 Pet. 1. 10. *To have grace, and to know that we have it, are two distinct benefits; the spirit workes grace, yet does not alwaies shew us the things he hath given us. The Church doth not alwaies take notice of her owne graces, and the right she hath to comfort* Dr. Sibbs on Cant. 5. *set forth by Mr. Nye. We know not how conversion is wrought in us, in its first moment.* Despaigne *Vulgar errors, p. 11. 12. Many are drawne by grace yet know not the Mathematical point of time,* Rutherford on Jobn. pag. 276. *Opera Spiritus sunt interna, & imperceptibilia, Solique Deo & possessoribus nota,* R. Crosse in Conc. pag. 7. *Inchoata regenerationis tempus non semper scitur, aut discernitur ab ipso regenito, vel alio quovis inspectante, ut experientia docet in aliquibus, qui à pueritia in exercitiis religionis educati sunt, in quorum conversione, nulla notabilis mutatio perspicui potuit: in his verum compertum est Chritti dictum. Non venit regnum Cœlorum cum observatione, &c. David Dickson. Therapeutica sacra. pag. 128. & 172. Grace is often received in childhood, and is then ordinarily wrought by the teach-*

3. I come to the *ings and instructions*  
 notes and Symp- *of parents : So that*  
 tomes of having *few believers can name*  
 grace. O that our *the time or Sermon*  
 of a sense, feeling, *when they were con-*  
 and true experi- *verted, Mr. Baxter*  
 ence of these in my *in his thirteenth dire-*  
 selfe, I may draw *ction for peace of Con-*  
 forth a counter- *science. Many are e-*  
 pane, and demon- *minent in sanctifica-*  
 strate them unto *tion, whose growth in*  
 you ! *grace is seen and yet*  
*the beginnings not*  
*knowne. M. Blake of*  
*the Cove. pag. 464. M.*

Whatthrough *Bayne on Eph. 1. 13.*  
 ignorance, selfe- *pag. 209.*

flattery, and presumption, most  
 men count themselves in a state of  
 grace, though men be never so vile,  
 yet they will take it for a great dis-  
 grace, to be called gracelesse per-  
 sons. Some come to this perswa-  
 sion, because they are not as bad as  
 the worst in committing grosse  
 sinnes, as the Pharisee, *I thanke thee*  
*O God ! I am not as other men are,*  
*these men are only negatively reli-*  
*gious, tell such men of their faults,*  
*and if your reproofe does not re-*  
*bound backe into your owne face,*  
*they will soone tell you, others are*  
worse

worse then they : as if the way to make themselves cleane , were to cast dirt into others faces , or because others goe to Hell , therefore they will goe for company. Others are eminent in knowledge , civil honesty , moral vertues , and so they mistake a cloude , for *Juno* ; the wildings of the wilderness , for the clusters of Canaan : A tympany or conflux of ill humours , goe for the living birth of grace : *Ahab's* humbling of himselfe , for true repentance ; *Achitophels* Counsel , for an oracle of God . Such men have need of an Heavenly perspective , that they may discern whear from such chaffe ; true grace indeed from such glorious sins , and gilded abominations ; all is not gold that glittereth : all gifts ; and parts , all knowledge ; all good affections , and motions of heart , are not infallible marks of grace.

*Q<sup>n</sup>*: But how may I know whether I have true grace , or no ?

*A<sup>n</sup>*: Hast thou faith ? thou hast grace ; for this is her eldest daughter : this is one of the cheifest branches

ches of the stemme of grace: but  
 this is *obscurum per obscurum*; this  
 is to illustrate one obscurity by an-  
 other: how may I know that I have  
 faith? by love: *faith & works by love*;  
 love towards God, love towards the  
 brethren who have on them the im- *f Gal. 5. 6.*  
 age of God, now love towards God  
 is known by our obedience to him,  
*if we love him, we will keep his Com-*  
*mandments*; positively, by doing what  
 he commands, negatively, by abstain-  
 ing from what he forbids: our love  
 to the brethren is knowne by the o-  
 pening of our bowels to any, upon  
 this consideration; that they be-  
 long unto the household of faith; *g' Αναγνω-  
 ρίζοντες  
 τ. συν-  
 δόμενον  
 τοῖς ἀγα-  
 θοῖς, ἢ συν-  
 αλγύντα  
 τοῖς λυπη-  
 εῖς, Arist.*  
 by our *g* rejoycing at the prosperi-  
 ty of the Church, remembering Jeru-  
 salem in our mirth; and also hanging *δοῖς, ἢ συν-  
 αλγύντα  
 τοῖς λυπη-  
 εῖς, Arist.*  
 up our harpes, when the servants of  
 God are brought low, through ty-  
 ranny, and persecution: this is  
 cal'd a new commandment, Joh. 13. *Rbe. lib. 2. cap. 4.*  
 34. Because those only who are re-  
 newed by grace, can fulfill it, Here-  
 in we know that we have passed from *Homini bus  
 innovatis  
 datur, Span-*  
 death to life, because we love the bre-  
 thren: thus, *ab ultimo ad primum,*  
 by



h Rom. 6.  
29. 30.  
1 Pe. 1. 2.

by the truth of our obedience unto God , and love unto his servants , we may try the sincerity of our grace : As by our *h* Conforming to the image of Christ , and by our obedience expressed in our sanctification , which is the lowermost round in the *Jacobs* ladder of our salvation, we ascend upward to our justification, and vocation; untill at length we arrive to the knowledge of our election and predestination, as we may pursue rivers to the spring-head , from whence they flow: more particularly.

1. *True grace begets a watchfulness against sin*, even smaller & more secret sins, as well as those which are scandalous , and bring shame, and reproach along with them. It cannot dispense with fat Agags , or pleasant Dalilahs, but proclaimes open warre and defiance universally against all corruptions great and small. The gracious soule deliberates with *Joseph* , upon any sinfull suggestions : *how can I doe this and sinne against God?* It dashes the very bratts of *Babylon* speices; our  
very

very sinful thoughts and imaginations are charmed, suppress, and smothered: the flesh is crucified with the affections, and lusts; nay it makes us run counter, and find out our former sinns, before they find us out; that we may be avenged of them, before they take vengeance on us; as Joseph's brethren many yeares after the fact committed, cried out, *verily we are guilty concerning our brother: thus, whosoever is borne of God sinneth not, because the seed abideth in him, neither can he sinne, because he is borne of God.* 1 Joh. 3. 9, 10. That is; he is not absolutely freed from sin; but he sinneth not with a Complacency, and a full swing, or consent, without any regret, & reluctancy.

2. *Those that have true grace will alwaies be improving of it, and thirsting after more:* Lord evermore give us of this bread! they have tasted that the Lord is gracious, and it will be as easy to restrain them from their ordinary food, as to take off the edge of their desires, after the savour of those good

Joh. 6. 34

good ointments which flow from Christ, after that *Nectar*, & *Ambrosia*, those <sup>a</sup> *Flagons of wine*, that heavenly *Manna*, whereby they are not onely refreshed, but nursed up unto life eternall: no man having drunk old wine, strait way desireth new; for he saith the old is better Luk. 5. 39. All the former delicacies, and Curiosities of the world, are but as so many empty huskes; as pottle water, or filthy trash. A longing desire after <sup>b</sup> grace, proceeds from grace, and is the fruit of it: *ignoti nullacupido*: those that are unacquainted with the excellencies of grace, are never ravished with the eyes of her beauty. To those that have, to them shall be given, they shall receive grace for grace. It is not like painted fire, or land-skippes, trees drawne with a pencill, which never increase or grow, but like trees planted by the water side, they send forth their boughes, like a plant, through the sent of the waters of the sanctuary: they have the blessing of Joseph, to be a fruitful bough, even

<sup>b</sup> Ruther-  
ford 2. part.  
Survey of  
Anti. c. 4.

*a fruitfull bough by a well* Gen. 49.  
 22. neither do gracious soules dilate, and thrive in their owne persons; but their hearty prayers, and endeavours are extended to the whole Israel of God; they strengthen their brethren, and wish that all men were even as they.

3. As grace is diffusive, so it is alterative.

First, *Of the inward man*: ther's new light in the understanding to see the ugliness of sinne, and the beautifull grace of grace; new obsequiousnesse in the will, new fidelity in the memory to record what is good. All the Affections are sanctified: our joy; we can rejoyce more in the smiles of Gods countenance, in his Word, in prayer, in the practise of religion, then in the increase of corne, and wine, and oyle: more, for treasures of wisdom, and knowledge; that we have strength to subdue corruptions; that we can stop our selves in our careeres of sinne, and deny our selves in our bosome and darling lusts; then though our  
 houses

houses were full of gold and silver; or we had power to conquer all our outward enemies, and master all their magazines, and fortresses: *our feare*; we are more afraid to offend God, then men; his displeasure is more dreadfull to us, then all the frownes and threats, of the greatest potentates upon earth: *our anger*; we are more provoked, and our spirits more stirred within us, to see the glory of God impaired, to see him to suffer in any of his Attributes, then to be wounded in our own credits, persons profits.

παρὰ ζύει-  
το τὸ πνεύ-  
μα. Acts.  
17. 16.

Secondly, It works a *Change in the whole outward man*. He can say, when I was a child, I did as a child, I spake as a child, I thought as a child; before I had familiarity with grace, I was as forward to run into any, excesse of riot, to break the sabboth, to accent oaths with as full a mouth, to neglect holy duties, as the profanest person, that is an *outcast from Israel*, and *estranged from the Covenant of promise*; and *Marches in the forefront of the black Regiment*, under

der the prince of darknesse; but  
 now *ego non sum ego*; when I be-  
 came a man, a new man, I put  
 away childish things, my tongue,  
 my hands, my feete are become  
 weapons of righteousness: my  
 delight is among the saints, the pre-  
 vious ones, that excell in vertue:  
 the sabboth is my joy, and delight,  
 my speech seasoned with grace; and  
 my time paies tribute to holy ex-  
 ercises; the love of God constraines  
 me to all these: my Conscience is  
 sprinkled, and purged from dead  
 works: my former waies of sinne  
 are hedged up with thornes; I dare  
 no more proceed in my exorbi-  
 tant Courtes, then Balsams affe  
 when he saw an angell before him  
 with a drawne sword in his hand:  
 I can as well swallow flogons of  
 molten lead, as Carouse in bowles  
 of intemperance. Thus, as the life  
 of the body is knowen by the pant-  
 ing of the heart, the breathing of  
 the mouth, and beating of the  
 pulse; so those that have the life  
 of grace, their hearts are busie in  
 forging good thoughts, their  
 breath

Judg. 12.

breath imployed in good words; their hands exercised in just, mercifull, and holy actions: these are ready to act, what their hearts indite and contrive; and as grace works out the scum of naughtinesse from within; so the streames without run cleare and pure: now *loqueris ut videam*; their (spirituall, and heavenly discourse declares them to be borne from above: they can now pronounce Shibboleth, without lispings, or stammering: their language shewes them to belong to *Canaan*, as the damsell told *Peter*, *that he was of Galilee*; his very speech bewrayed him. This may save me a labour, for laying downe a Caveat, that we do not abuse the doctrine of grace, by making it a cloak for our licentiousnesse, and wantonnesse: As if free grace, gave us a freedom to do what we list; as if this chaste, pure, and heaven borne virgin, did degenerate into a pandor to our lusts, shall we continue in sinne, that grace may abound? Rom. 6. 1. Grace indeed is free, as from



from God, in opposition to our  
 procuring merits; the name car-  
 ries so much in the very front: *o-<sup>xiens.</sup>*  
*therwise grace were no more grace: Gratia non*  
 It do's also *removere prohibens,* role *est gratia*  
 away the tomb-stone of sinne, that *ulla modo,*  
 it may no longer presse us downe *nisi sit gra-*  
 by rainging over us; and this day *tuita omni*  
*of Gods power also makes us a will- Pl. 110. 3.*  
*ing people; to offer sacrifice unto*  
 God freely, as the Fathers of Is- *1 Chron.*  
 rael, offered freely, for the house of *29. 14.*  
 God, to set it up in his place, where  
 the spirit of the Lord is, there is *Ezra. 1. 68*  
 liberty: but true grace never al-  
 lowes a toleration of sinning: such  
 liberty is a perfect bon-  
 dage. It is a manumissi-  
 on dated from Hell. It  
 makes us free among the  
 dead; therefore such as  
 plead for free grace in this  
 sense, and to this purpose;  
 may be justly deemed, ne-  
 ver to have had the ex-  
 perience of saving grace.

*a Malus etiam si reg-  
 net servus est tot  
 dominorum quos vi-  
 tiorum. August. Ci-  
 vi. dei. lib. 4. cap. 3.  
 We should improve  
 our endeavors, as if  
 we were Pelagians,  
 and no helpe of grace  
 afforded. Blake, on  
 the Coven. pag 71.*

Now waving any further search  
 concerning the conquering effica- *a Dr. Pria-*  
 cy of grace, whither it be *deux lect.*  
*3 a. 4 a.*  
 sistable, *6 a.*

2 Dave-  
nant. ve-  
ter. 49.

1 Cor. 14.  
19.

sistible; concerning the extent,  
and latitude whether it be uni-  
versall, and concerning the perse-  
verance, and duration, whether  
it may be finally, and totally lost:  
For a full discussion of these, is  
not onely beyond my strength,  
but neither can these dimensions  
be fathomed, in such a minute of  
time, as is left me: nor are such  
polemicall discourses suitable to  
this place. Controversies sound  
better out of the chaire, then the  
pulpit. As Saint *Paul*, had rather  
*speake five words in the Church with  
understanding, then ten thousand  
words in an unknowne tongue: so*  
one practicall, edifying Sermon,  
tending to the advancement of  
devotion, and the power of reli-  
gion, is better unto me, then ma-  
ny empty, and notionall orations,  
*sine succo, & sanguine*, without  
the marrow, and fatnesse; the  
life, and heate of edification. Alas!  
this is onely to raise a dust; to  
perplex mens heads with doubts,  
rather then settle, and establish  
their hearts, and consciences; to  
feed

feed them with chaffe, and pibles, instead of *ἀδελον γάλα*, the sincere milke of the Word: and therefore tis no wonder, that such ill diet, begets so many raw humours, and windy vapours, which threaten to overturne the Church with a terrible Earthquake of division. Tis no wonder to see men, that have turned all religion into jangleing, reasoning, and disputing, to become leane, and meagre like *Pharaohs* kine, and to be barren of goodnesse, like some parched Heath, or neglected wilderness: Gnostickes in their heads, but Atheists in their hearts. My parting words, shall therefore be spent, in bringing home the former doctrine to our owne doores, by such deductions, and Corollaries as arise from it, even as the river in *Eden* parted it selfe into severall Heads, that it might water, and refresh divers Countries; and the sun expands her wings, and darts forth her beames, like the *Cherubims* sword, which turned every way.

Gen. 2. 10.  
& 3. 24.

*Cum callidus Serpens persuadere studuit me propter fideliter obitam missionem ; vel ipsum Caelum & immortalitatem mereri ; bene dixit Deus mihi suggestit hunc scripturæ locum quo ignitum hoc jaculum exstinguere non potest : gratia Dei sum id quod sum : inquit Cnoxus. Melch. Adam. p. 141.*

*I V'e. To discover the vaine pride and arrogancy, of the Champions of nature ; who had rather leane on the broken reed of their owne depraved and perverse wills, in the businesse of their salvation, then upon the mercy of God. Such were the Pelagians, and semipelagians, of olde; of olde did I say? It were well, if their Ghosts did not still walke in our streets ; at least, some as like them, as if they had started out of their sepulchers, or sprang out of their ashes ; such I meane, as would faine part stakes with God, and be sharers with him in that, which is so essentially his owne, as grace ; ascribing to themselves such incomprehensible strength, as to undoe their owne grave-cloathes, and raise themselves from the death of sin. How loath are they to speake of, or to acknowledge grace ? As Homer is observed not to have used the word *ἀρετή*, but *μῆδος* often ; and Plato is noted to use the word *ἀρετή*, which signifies vertue ; but he was afraide to name grace, or the holy spirit,*

lest

lest he should offend the Gracians; *δεδιώς τὴν*  
 so grace, special grace, is little spo- *τὸ δὲ δέουσαν*  
 ken of by many, lest thereby they *σεῶν πνεύ-*  
 should disparage the power of na- *μα ἁγίου*  
 ture: or if grace, and infused Habits, *ὀνομα-*  
 be taken any notice of, do not some *ξεν, i να*  
 endeavour to be joynt-purchasers, *μὴ δόξῃ*  
 of it and them? and by Scholasticke *ἐχθρὸς*  
 trickes, or Arminian Sophistry, *ἐλλένων*  
 goe about to distinguish God out *ἐν). Just.*  
 of his right? *Mar. ad* but let God have glory, *Græ. p. 30.*  
 and every man shame; and let us say  
 with the Church? *thou O Lord hast*  
*wrought all our workes in us*, Esa.  
 26. 12. and then tis fit he should  
 have all the glory: not unto us, O  
 Lord! not unto us, but unto thy name  
 be all the praise: *All that is within*  
*me praise his holy name.* Though our  
 own reason be sometimes non-plust;  
 and the ability of our wills impair-  
 ed, yet, that doctrine, to me, is  
 true, which ascribes most glory un-  
 to God.

2 Use. Here we may see the miser-  
 able estate of the Heathen, that knew  
 not God, but were vaine in their im-  
 maginations, and ignorant of this  
 saving grace: An illuminating, or

H

assist.

assisting grace they might have; but  
 seeing they were *without Christ*, and  
*Aliens from the Common-wealth of*  
*Israel*, they must also, according  
 to scripture principles, be destitute  
 of sanctifying grace. It is true; they  
 had many excellent virtues, as tem-  
 perance, chastity, patience, &c. And  
 these were even incorporated into  
 their natures, by a constant, ha-  
 bituated practise; wherein they went  
 beyond many Christians; and I  
 fear will rise up in judgment against  
 us: yet these were but moral virtues,  
 obtained by strict discipline, and  
 long custome, whereby their na-  
 tures were much rectified, and re-  
 formed: yet they came short of spe-  
 ciall grace both in their *Alpha*, and  
*Omega*, beginning, and end. They  
 were defective in respect of the prin-  
 ciple from whence they flowed:  
 they proceeded from nature, and  
 not from the Spirit of grace: Now  
 a line, if it be crooked at the first;  
 draw it forth (if it were possible)  
 into an infinite length, it will be  
 crooked still. The primogeniall  
 vertue in seeds, and plants, will  
 never

*Bene face-*  
*runt, quia*  
*aliter facere*  
*non potue-*  
*rant.*

never be changed: *thornes will never bring forth grapes to the worlds End*. Their persons were not sanctified, and so their sacrifices could not be accepted. And as there was a fundamentall error in the *terminus à quo*, from whence they sprang; so there was much obliquity in respect of the end; they were not done out of conscience, and obedience to the law of God, nor levell'd at the *white of his glory*, but either out of love to their Country, or an Insatiable desire of their owne fame.

What though they might have some knowledge of God, as a Creator, or first Cause of all things; *his eternal power and godhead, being understood by the things that are made*, Ro. 1. 20. yet they knew him not as mans redeemer in Christ. All the creatures could not spell this. The two Diptyches, or volumes of Heaven, and earth would not afford this truth. *This is a mystery which hath been hid from ages, and generations, but now is made manifest unto the Saints*, Colos. 1. 26. The Angels



1 Pet. 1. 12.  
παρελθόντων  
φαι.

Clem. Alex. Stro. 6.  
Tertul.  
Just. Mar.  
Apol. pro  
Christia-  
nis. 2. p. 83.  
Antequam  
ad nostram  
causam se  
contulisset,  
poster erat,  
morum  
quippe pro-  
bitis eum  
nobis ven-  
dicabat, si-  
dem mori-  
bus ante-  
vertens ac  
suo Christi  
nomine ca-  
uebat cujus  
rem ipsam  
Naz de pa-  
re suo erat.  
28.

themselves did pry and peep into it, as it were from under the vaile: No man can say that Jesus is the Lord, but by the holy Ghost. Here I could even take my mantle upon my shoulder, and goe backward to cover the nakednesse of some charitable errors, in some of the Antients; As if any could please God by the power of philosophy; or were natural Christians; or as if Socrates was a Christian, because he lived μετὰ λόγῳ, according to the dictates of reason: Now though I reverence Antiquity more, then to detract from it, yet I cannot swallow all the Antients say, without distinction. I cannot admire their very moles and wennes for beauty-spots; and like flies, sucke nourishment out of their very sores. No mans honour consists in this, to have his errors transcribed, or to have his deformities to be made exemplary. The great Apostle desired to be followed no farther, then he wrote after, or kept pace with Christ himselfe, 1 Cor. 11. 1. be ye followers of me, even as I also am of Christ.

*Christ.* We are not of them, who doe peremptorily censure the poor *1 Cor. 5.*

*Heathen :* for *what have I to doe to* *12, 13.*

*judge them that are without ? they must stand, or fall to their own master; but we pity them as not knowing the only true God, and Jesus Christ, whom he hath sent: Though their negative infidelity, and their ignorance of the Gospel should not damne them; yet they have sins more then enough, to answer for, against those *κείναι ἐννοίας*, that verry law, that is written in their hearts: but above all things, let us praise God, that we our selves are born within the pale of the Church, which is the subject of grace; and in the dayes of salvation, and yeares of grace, that we are planted by the rivers of waters, and live under the sunshine of the Gospel: O that we could bring forth fruit accordingly! that we might walke worthy of that vocation, wherein we are called; as children of the day, and of the light.*

3. *Use.* This may teach us, to whom we must be thankful, when we

feele any fruits of a new birth, or any motions of grace within us: we must not sacrifice to our own drag, or our own net. It is not through our own sword, or our own bow, that we get the victory over our own corruptions: but when we see a murderer dangling upon a gibbet as high as *Hamans*, let us magnify the grace of God, that we are not in his place, seeing that we also had the same seeds of rebellion in our natures, common with the worst of men; then say, as tis in my text;

1 Cor. 4. 7. *by the grace of God, I am what I am, who made me to differ from him? and what have I, that I have not received?*

1 Cor. 15. 57. *Si debeo triumphum pro me facto, quid debeo pro me refecto?*  
*Aug.* Thanks be unto God who hath given me the victory over all my gyant-like lusts that warre in my members, through the grace of our Lord Jesus Christ. Alas! what miserable wretches shoud we have been? How shoud we have groped in Egyptian Cimmerian darknesse of ignorance, and profanenesse here, and dwelt with everlasting burnings, ( which also contrary to nature are accompani-  
 ed

ed with thick, and horrid darknesse) hereafter ? Had not the *day star of grace* dawned in our hearts, and the *day-spring from on high* visited us. Therefore when we feel our selves in some measure wash from our uncleannesse by the living, and pure streames of grace, when we can rejoyce in the Communion of Saints, and our hearts burne with a holy Zeale in the midst of ordinances: when we have received the earnest of the spirit of promise, and finde our selves sealed to the assurance of everlasting life ; then say what is man O Lord ! that thou art so mindfull of him ? The Lord hath dealt bountifully with me : what shall I render unto the Lord for all his benefits toward me ? I will take the cup of salvation, and call upon the name of the Lord ; which leads me to a

4. Use. Hence we learne to depend upon God for all grace, and in all our wants, to have recourse to his fulnesse for a supply. Doest thou want faith, patience, wisdom, he is *θεός πάντων χάριτος*, the God of all grace: He is no niggard, in the dis-

Eſa. 55. 1. *penſation of gold tryed in the fire, out of his treaſury; or of raiments of needle work out of his war-  
 drobe: Hoe! every one that thirſteth, come to the waters; go therfore unto him upon the bended knees of thy heart, beg a look from his countenance, and a glimpe, or ſhine from his face: as ſhe prayed for children, give me children or I dy;*  
 So doe thou pray for grace; give me grace, elſe I ſhall periſh; and if thou canſt obtaine the leaſt meaſure of Grace, thou art richer, then though all the gold of Ophir, or all the cattel upon a thouſand hilles were at thy command. Grace carries in the wombe of it all ſpiritual bleſſings; therfore the Apoſtle begins his Epiſtles, *With grace and peace;* wherby he wiſhes to them all Spiritual, and temporal comforts.

Now for a concluſion of all, that we may not ſpeak of grace by rode, or by hear-ſay, *ut pſittacus ſuum* χαῖ-  
 ρος, as birds are taught to prattle they know not what; lets put the ſermon into practice, and turne our diſ-

discourse into supplication : let's  
 pray to the throne of grace,  
 for that grace concerning which,  
 we have been speaking all this  
 while.

O most gracious Father ! thou  
 that art the God of all grace ; with-  
 out whose special Assistance we are  
 able to doe nothing that is spiritu-  
 ally good : by nature we are chil-  
 dren of wrath ; A seed of evil  
 doers and heires of eternal death ;  
 we beseech thee change our natures ;  
 make thy face to shine upon us,  
 in the face of Iesus Christ , put  
 a new frame of spirit within us.  
 As our bodys decay , so let our  
 mindes be renewed from day to  
 day. Instead of these proude, dark-  
 ned, world'y, depraved mindes, give  
 us enlightned , Heavenly , hum-  
 ble , pure , and holy mindes :  
 make us to watch over our bosome  
 finnes ; sanctifie our affections :  
 inable us to thirst and breath af-  
 ter spiritual thinges ; perswade all our  
 hearts to dwell in the tents of Sem,  
 that we may have communion with  
 thee , and thy Saints, and grow from

(154)

to grace; until thou shalt be plea-  
sed to crowne thy owne graces in  
us, and satisfye us with that ful-  
nesse which is in thy selfe, in whom  
all fulnesse dwells. To whom &c.



Psal.







## Psal. 58. 1 l.

*So that a man shall say, verily there  
is a reward for the righteous:  
verily there is a God that  
udgeth in the earth.*

**T**Hough the Courses, and  
Motions of this infe-  
riour world, may seem  
sometimes so exorbi-  
tant, and eccentricall, as if the ve-  
ry foundations of the earth were out  
of Course, and all things were  
blended, and jumbled together,  
by a blind kind of Contingency.  
Though judgment for a time, may  
be turned into wormwood, and righ-  
teousnesse into gall; nay though sin  
it selfe may be thron'd, and op-  
pression sit at the sterne, so that  
men of religion, and conscience,  
may be made a prey, and become  
the

the objects of scorne, and cruelty; as if there were no God in Heaven to over-rule, nor eye of providence to dispose of Affaires here below : yet when *the earth is thus full of darknesse, and cruell habitations: when all things are made like unto a wheele, and seeme to*  
 a m' corp- run a at randome, in a round of  
 Tregv'g Te- Confusion; so that *mens hearts*  
 ea. either *faile them for feare; or else*  
 are tempted to a secret kind of Atheisme; then will God cause the sun to break forth out of all these Cloudes; and dispell all these mists: He will bring light out of all this darknesse; Harmony out of this discord; order out of this Confusion: beauty out of this rubbish, honey out of this carkasse. He will at last comfort Sion; and build up her wast places. The godly man shall be rewarded: and the staggering Christian shall be established — *So that a man shall say, verily there is a reward for the righteous; doublesse there is a God, that judgeth in the earth.*

.1. Here David first drawes up

a Charge, and an inditement against unrighteous judges, who did either immediately oppress the people themselves, or else did Calumniate them to *Saul*, and so did incense and exasperate the prince against his subjects: This he expostulates with them in the five first verses. *Do ye indeed speak righteousness, O ye Congregation? do ye judge uprightly, O ye sons of men?* their mouths were corrupted, and poysoned with wrong sentence, acquitting the guilty, and condemning the innocent; or else out of a meale-mouth'd partiality, they betrayed the Cause of the widow and fatherlesse by their silence, therefore some read the words thus. *Are ye silent indeed? or of a truth do ye speak dumb justice?* <sup>b</sup> *דלם* *obmutuit.* And, no wonder; that the hand of Justice points the wrong way; and the motions thereof are irregular: for the maine spring is out of order, out of the abundance of the heart, the mouth speaketh: now they were rotten at the core: their very hearts were forges of naughtinesse;

tinesse; yea, in heart you work wickedness, verſ. 2. And where heart, and mouth are tainted; the hands will not be ſincere: as are our thoughts, and words; ſo commonly are our actions; therefore the ſame men, are taxed in the ſame verſe, to weigh the violence of their hands in the earth, they ſeem to put the demerits of malefactors in one ſcale, and their rewards in the other; as if there were *temperamentum ad pondus*, a moſt exact proportion in their adminiſtration of juſtice; yet they wilfully miſtake wrong for right; and ſuch as ſhould be foſter'd, and incouraged, fee the heavineſs of their loines, and the ſtinges of their Scorpions; they diſpenſe, and weigh forth violence in the earth. now their tyranny was ſo much the more cruell, and abominable, by how much they did more pretend weights, and balances the emblems of righteouſneſs and juſtice, and went about to eſtabliſh wickedneſſe by a law; as an ape is the more deformed, even wherein he do's reſemble the ſhape, and image

e Revera  
 non eſt nocentior ulla  
 iniquitas,  
 quàm quæ  
 ſpecie juſtitie graſſatur. Muſcu. in Locum.

image of a man; and differences  
 in religion are the more invete-  
 rate, amongst whom there is a si-  
 militude; as a Christian is more  
 bent against a Jew, then a Turk;  
 and therefore these Judges were  
 earnest and zealous, in their vio-  
 lence, and injustice; *their a poyson* <sup>a Juyds</sup>  
*is like the poyson of a Serpent* <sup>à Jōis.</sup> *vers. 4.* Sept.  
 As false worshippers are *mad upon* <sup>Furor illis</sup>  
*their Idolls*, compassing sea and <sup>Jer.</sup>  
 land to gaine profelites, and Ser-  
 pents swell with venome, and spit  
 it forth with fory, and vehemen-  
 cy; so wicked rulers are in paine,  
 untill they give a vent to their ma-  
 litious designes, and like *Atna*  
 and *Vesuvius* belch forth some  
 flames of destruction; and which  
 is the worse: no torrents of bet-  
 ter advise, will slack, or assuage  
 their fury: for they are stubborn  
 and refractory to good Counsell;  
 and so, still run parallell with Ser-  
 pents. *They are like the deafe ad-  
 der, that stoppeth her eare: which  
 will not harken to the voice of the  
 charmer, charming never so wisely,*  
*vers. 4-5.* Adders did much mis-  
 cheife

*Frigidus  
in pratis  
cantando  
rumpitur  
anguis.*

cheife by biting and stinging ; therefore there were inchanters, to tame and restrain them therein. Surely the serpent will bite without Inchantment, Eccl. 10. 11. and the Lord threatens to send strange Cockatrices, which should not be charmed, Jer. 8. 17. To which custome, Balaam alludes Numb. 23. 23. Surely there is no inchantment against Jacob, neither is there any divination against Israel; but now in after times, the Serpent became so subtile; that as Ulysses stoppt and seald up the eares of his companions, that they might not be bewitched with the Syrens songes; so the Serpent would lay one eare to the earth, the other shee stoppt with her taile, that so she might evade the charmes of inchanters: so tis with wicked Judges, refusing good Counsell, and with most men refusing the voice of the Gospel — they will not hearken to the voice of the charmer.

Secondly, David breaks forth into imprecations, devoting these unjust and rebellious men to the judgments

judgments of God; appealing to Heaven against them, in the 6, 7, 8, 9. verses, *break their teeth O God, in their mouthes, break out the great teeth of the young Lions O Lord.* Such mercilesse men, as use to prey upon their brethren, are compar'd to savage beasts; to *Lions, or young Lions*; as they are cheife, or subordinate in executing crueky: He prayes, that they may be disarmed of the instruments of their fury. *Break their teeth*, that they may be enfeebled, and languish, and not find their hands, when they are set upon mischeife *let them melt away as Water, as a snail, or as an untimely fruite of a Woman*: nay let their destruction, be sudden, as crackling thorns, or a whirlewind; in the midst of their full vigour, *living and in their wrath*, vers. 9. *Let the go quick into Hell*, Pl. 55. 16.

Thirdly, Here is the result and Consequent of these transactions in the righteous; *He shall rejoyce, when he seeth the vengeance, and wash his feet in the blood of the wicked.*



ed. The metaphor is taken from conquerors, who triumph in the blood of their enemies: *that thy foot may be dipped in the blood of thine enemies*, Psal. 68. 23. Or else from hunters; who sport in the blood of their game. Yet these did not simply rejoyce in blood, and vengeance; nor as it was the blood, and vengeance of their enemies; but as it was the blood of the *wicked*, who had dishonored God vers. 10. And as they rejoyced to see the hand of God lifted up against the enemies of God, so they heard the voice of his rod, and learned judgment. The wicked mans correction, is the godly mans instruction: He triumphs as much over his owne doubts, and incredulity; as over his enemies: He looks, as it were through a casement of the sanctuary, and discovers with one eye in what slippery places they stand, who prosper in sin, and abuse their power, and authority; with the other, he beholds the happinesse of the righteous; together with  
the

Psal. 73.

3. 17.

the verſeity of God, both in reſpect of his being, and his providence, and ſo breaks forth into this Epiphonema of the text, So that a man ſhall ſay, verily there is a reward for the righteous: verily there is a God that judgeth in the earth.

In this triumphant ſong, obſerve.

1. The preface, or introduction: ſo that a man ſhall ſay.

2. The matter, or ſubſtance of it, conſiſting of three parts; wherein are three fundamentall points aſſerted:

1. No man ſhall ſerve God for nought; verily there is a reward for the righteous, or there is a fruit for the righteous.

<sup>a</sup> פְּרִי  
הַצֶּדִקִּים  
Sep.

2 The Diety is put out of all doubt, and controverſy: doubtleſſe there is a God: Elohim, in the plural number, to note the myſtery of the perſons in the unity of the divine nature; like creavit dii. Gen. 1. 1.

3. This God do's not neglect the affairs of the world; but though  
Heaven

Heaven be his throne; yet he do's providentially dispense equity, and justice among the sons of men: He keeps his sessions and rides his circuits here below : *He Judges in the earth.*

But before we speak of these parts in the body of the text, there is some thing worth noting, from their connexion with the context, and is implied in the first word, *so that*, which joynes this verse with the former parts of the Psalm, and shewes this to be an illation from them: what? did God so suddenly, as with a *whirlewind*, overthrow those wicked Judges, who Lorded it over his people? did He make those *Lions melt like snailes*? did he confirme the joynts of his people, which were a little before trembling, and *smiting one against another*; as if they had been so many forlorne wretches expoi'd and *cast forth*; and *no eye to pittie them*; as if they had been floating with *Moses* upon the sea, in a basket of bulrushes, without any pilot to guide them; and even ready

dy to cry out with the disciples: *Master, carest thou not that we per-  
rish? did he then command a  
calme, and bring them to the ha-  
ven, where they would be? did he  
turne their howling like dragons,  
and chattering like cranes, under  
the whips and sawes of tyranni-  
call task-masters, into a song of  
joy, and triumph? did he disman-  
tle himselfe of that cloud, where-  
in for a time he had so inveloped  
himselfe, that he seemed not to  
behold the pressures of his people?  
did he, I say, then step in to his  
peoples rescue, by breaking their  
yokes as in the day of Madian, and  
Kissing them with the Kisses of his  
mouth? So that a man shall say, ve-  
rily there is a reward for the righ-  
teous, doubtlesse there is a God, that  
judgeth in the earth.*

*Obi: Though the passages of  
Gods providence may seeme so ruga-  
ged and uncomly; as if they were de-  
structive to his Church, and likely  
to put out the eye of his owne glory;  
yet our God will so dispose of them in  
the close; that they shall have an ad-  
vantagious*

*vanagious tendency, to the setting forth of his Honour, and our good.* What could seeme of more dangerous consequence to the world, then the fall of Adam, the death of Christ, and the commission of sinne? yet Adams fall made way for Christ, who was the Saviour of the world; and put us into a better, a more certaine condition, then we were in the first Adam. When Satan had thought to have Cut off this Saviour; and prevented him, that he should not accomplish the work of our redemption, by combining the Jewes against him, and putting it into the

*a Non sunt* heart of Judas to betray him: yet  
*præter dei* herein they did but <sup>a</sup> further the  
*volunta-* work of our Salvation, and ful-  
*tem, qua* fill the determinate Councell of God  
*contra ejus* concerning the same Act. 2. 23. In  
*voluntatem* shedding his blood, they did but  
*sunt. Cal.* Compound a plaister for our  
*Insti. lib.* wounds; for by his stripes, we were  
*1. cap. 18.* Healed. Nay God can so order,  
*b Dei consi-* and dispose of sinne it selfe; that  
*liis mili-* thereby also he will get <sup>b</sup> Honour  
*tant, qui* to his justice; and the manifestati-  
*ejus consili-*  
*is repug-*  
*nant.*

on

on of Gods Justice, in the exercise of his severe judgments, may make way for the declaration of his mercy; not only unto others; as through *Rom 11.* the fall of the Jewes, *salvation came 11,* unto the Gentils; the Rebellion of *Ab-solom* tended to the stablishment of *Dauids* throne; as *Seneca* sayes of the sturdy oakes; the more they are tossed with the winde; the more firmly they are rooted in the earth: and the destruction of; the foure great Empires of the world, *the Lion,* *the Beare,* *the Leopard,* *the dreadfull beast with iron teeth & terrible Horns,* *Dan. 7. 4,* was to this end, that thereby a way *5, 6, 7. &c.* might be made for the *Ancient of dayes*; that out of their rubbish, a stone might be brought forth without hands; and therefore tis observable, that the revolutions and tumblings downe of those mountanous kingdomes were not casual, but directed, and ordered by the providence of God; even those wheeles were full of eyes round about, *Eze. 10. 12.* Moreover; Gods Crosses providences bring forth peace and comfort to the same persons:

*Joseph*

*Neegotiatio* Joseph had not been raised to that  
*est aliquid* preferment in Egypt, had he not  
*amittere,* been solde to the Midianitish Mer-  
*ut majora* chants. Ruth had not been mar-  
*lucretis.* ried to Boaz, had there not been  
 Tert. pag. 136. a famine in her own country; *peri-*  
*Galli faces* *issem nisi perissem*; If I had not been  
*Romæ intu-* undone; I had been undone indeed,  
*lerunt; Sed* may many a man truly say: All my  
*civitas non* fiery trialls, have served to refine  
*deleta nec* me, and make me the more glo-  
*obruta; sed* rious and resplendent. Awake, O  
*expiata; sed* North-Winde, and come thou South,  
*lustrata vi-* blow upon my garden, that the spi-  
*deatur.* ces thereof may flow out, Cant, 4. 16.  
 Flor. lib. 1. was the prayer of the Church: not  
 cap. 13. only the 1 warme Southerne gales  
 D. Sibbs of prosperity, conduce to the  
 in locum. welfare of the Church; but even  
 the nipping boisterous blastes, from  
 a contrary Coast, from the North  
 doe often make the graces of Gods  
 people more fragrant, and vigo-  
 rous.

I Use. Let's admire the wisdom  
 and power of God, whose wayes are  
 thus past finding out: who can bring  
 health out of sicknesse, and life  
 out of death; who is such an ex-  
 cellent



cellent Physitian , as can m tem- m D. Re-  
 per the most poysonous herbes, nolds on  
 & make the most unlikely means, Psal. 110.  
 and instruments to worke forth v. 1. p. 126.  
 most glorious ends : though no- Let us deny  
 thing but gall and wormewood be our tyme  
 in the premises , yet the conclusi- wisdom ,  
 on shall be sweer and comfortable: and give  
 though the *Affyrian Sennacherib* glory to God  
*breath forth nothing but rage and tu- acknow-*  
*mult against the Lord and his people; ledging*  
*yet he shall feeble a hooke in his nose, that there is*  
*and a bridle in his lippes , and be tur- wiser coun-*  
*ned backe by the way , by which he sel in every*  
*came,* Ela. 37. 29. The Lord reignes, thing we  
 though the earth be never so un- suffer , then  
 quiet : the multitude shall cry, we can at-  
 Alleluja : for the Lord omnipo- taine, M.  
 tent reigneth, therefore will we not Paul Bay-  
 fear though the earth be moved, ne on  
 and though the mountaines be cast Eph. 1. 11.  
 into the midst of the Sea. Rev. 19. 6.  
 Ps. 46. 2.

The Church can never be in a  
 desperate , and deplorable condi-  
 tion which has such a Chymist al-  
 waies at hand , who can bring  
 gold out of drosse? Although the  
 " Fig-tree shall not blossome; nei- " Habak.  
 ther shall fruit be in the vines : yet 3. 17, 18.

a *As, when*  
*Junop* per-  
*secuted Ca-*  
*listo the*  
*Daughter*  
*of Lycaon,*  
*Jupiters*  
*harlot upon*  
*earth, Jupi-*  
*ter took her*  
*up into hea-*  
*ven, and*  
*made a*  
*starre of*  
*her.*

I rejoyce in the Lord : I will joy in the God of my salvation. Though events be never so blacke and dismal , unanswerable to our expectation. Though--*Urcens Ex-* it : when we look for peace , behold war , and confosion ! when we look for *beauty* ; behold *bald-* nesse and *ashes* ! yet there is such a potter sits at the wheele ; there is such a Moderator of all successes and issues in this valley of teares, who can file and polish the most deformed lumpes ; and *make* all things *whatsoever* *οὐρανῶν* to work together for the best to them that love God, Rom. 8. 28. What can be of greater force to compose and settle our distracted spirits amidst so many amazing dispensations as we have met with all in latter times, then to consider, that when we see the oppression of the poore, and violent perverting of judgment and justice in a province, that he that is higher then the highest regardeth , and there be higher then they. Eccl. 5. 8. Providence is full of mysteries ; let the way be shame , the crowne

is glory ; and the present condition be Hell , the end is Heaven.

*Blood, p Warrs , confusions , oppressions , crushing downe of Christ, and his Church are congruous meanes when they have the vantage to be*

*handled by omnipotency : murmur not then at those tragical changes, and passages , which thine eyes have beheld under the Sun ; for couldest thou behold the further end of them ; thou wouldest say , all the policy of man could not have contrived them better : the*

*Lord is wonderful in all his works ; in his works of judgment, and vengeance, as well as of mercy, and kindnesse :*

*And though many things come to passe by Gods permission only, and not by his approbation, & allowance ; yet as roades and serpents contribute to the perfection of the Universe ; so these harsh and rugged events , conduce to the Harmony and beauty of divine providence: Say not thou, what*

*is the cause that former dayes were better then these ? for thou doest not enquire wisely concerning this, Eccl.*

*p Ruthera  
ford on  
John, pag.  
147. &  
179.*

Μέλν τῷ  
σωματος  
ἀδενέσει  
ἐξ ἀναγ-  
καί αὐτοῦ  
καὶ τὰ ἀγ-  
μονα ἐ-  
ρημοσύνη  
περισσοτέ-  
ραν ἔχει.

1 Cor. 12.  
22, 23.

7. 10. *let us run with patience the*  
*race that is* q *set before us ; and*  
 q *Αγῶνα* *still trust in , and depend upon*  
 περὶ κεῖμε- *God though he kill us. The Stoicke*  
 vor. Heb. *could say, we doe but Act r that*  
 12. 1. *part upon the stage of the world ,*  
 τ μέμνησο, *which our Master hath appointed*  
 αὐτὸν ὑποτάξει- *for us , and therefore we should*  
 σῆς ἐν δρᾶ- *not be our own carvers , but en-*  
 ματος ὁ ἴδ- *deavour to submit our willes to the*  
 ἀνθέλκῃ ὁ *present occurrences. Nay ; the*  
 διδασκα- *the poore s Shepherd could*  
 λος. Εἰσε- *say, being asked by the Travelour*  
 cap. 23. *what weather we should have, that*  
 θέλει τοῖ *we should have what weather plea-*  
 γινόμενα *sed him: not as if he ( as tis repor-*  
 γίνεσθαι *ted of the witches of Lapland )*  
 ὡς γίνεται. *could raise windes , and change*  
 idem c. 13. *at his pleasure: but we shall have ,*  
 s M. Ful- *saith he , what weather pleaseth*  
 lers Holy *God, and that weather shall please*  
 state. *me : so, it were well , if we could*  
 truly say with olde Eli when the  
 cloudes gather ; and the heavens  
 waxe blacke , and gloomie. *It is*  
 t 1 Sam. 3. *the Lord : let him doe what seemeth*  
 18. *him good : For what seemeth good*  
 to the Lord wil at last prove good  
 to his Church. If any have been  
 so

so profane as to account religion fruitlesse and barren, and so be startled in the same; If any have been so foolish, (upon the prosperity of the wicked) as to mutter in their Hearts, that *there is no God*; they shal at last be so far convinc'd, that they shall sing another tune; either with *David* in the text—so that a man shall say: *verily there is a reward for the righteous; doubtlesse there is a God: or else with Solomon; He hath made every thing beautiful in his time. Eccle. 3. 11.* And since I have mentioned these words of *Solomon*; me thinkes I heare a Monitor within my brest, prompting me to breake off the thread of this discourse; seeing I can speak nothing on this subject, *quod non fuit dictum prius*, which hath not, <sup>u D. Wilkins (πολυμαθεύματος πολλών ἀντιζήσης)</sup> after a more accurate manner, been delivered; not long since from those words, and this place. <sup>his sermons of providence on Eccle. 3. 11.</sup> I come therefore to modulate and begin unto you the first part of this song, expressed in the text.

I. The Proem, or introduction

on. *So that a man shall say.*

2. Obs. *The works and judgments of God are done for this purpose. viz. to be taken notice of, by our talking, and speaking of them. — So that a man shall say.* There is a Canker, and Gangrene, which commonly runs through the veins of our discourse; either it is spent idly, and profanely; or else it is versed in impertinencies like the Athenians, in *telling or hearing of newes*. Sel- dome a word of the judgments, or mercies of God, towards our selves, or others. Never did any age abound with more monuments and presidents of both kinds; and never any people took less notice of them. As the noise of *Nilus* falling from the mountains, makes the people inhabiting thereabouts to become deafe; and an object applied too close to the Organ takes away, and prevents the act of seeing; so the commonnes, and frequency of Gods judgments, hath even made us dumbe, and deprived us of the sense of them.

It was far otherwise with *David*:

He

He was never well, but when speaking of the works of God. When the Lord had made any gracious discoveries unto his heart, he was even in travaile untill he had revealed these experiences unto others: *Comes*, saies he, *I will tell you what the Lord hath done for my soule.* Scire tu. um nihil est, nisi te scire hoc, sciat aliter. Persl.

If God did shew himselfe eminently in his works towards others, he could not let them passe without observation; and having observed them, he could no more be restrained from speaking of them, then gun-powder from giving a Crack, when once it hath tasted of the fire: for to this he seems to allude *Pf. 39. 3. My heart was hot within me, while I was musing the fire burned: then spake I with my tongue.* Jer. 20. 9. And what did he say in this case? why, *the Lord is terrible in his doings to the children of men.* *Pf. 66. 5. Men shall speak of the might of thy marvellous works: and he will bear his part too, he will make one; and I will also tell of thy greatnesse.* To this end he calls upon others: *Talke of all his wondrous works.* Pf. 145. 4, 5, 6.



105. 2. Nay he accounts them beasts, and Ideots, that apprehend not the language of the rod, or the dialect of mercies, *O Lord how great are thy works! a brutish man knoweth not, neither doth a foole understand this.* Pl. 92. 5. 6. though sometimes the works of God are so transparent; and illustrious that men, who are otherwise purblind in the things of God, cannot but take notice of them; therefore the first words of the text are read thus. \* *A man of the earth shall say.*

\* *Aynesworth* on the text.

The Jewes were but men of the earth; yet when they saw those wonders at the death of Christ, as the renting of the temple, opening of the graves, and darknesse in the heavens, they could not but say, that the God of nature suffered: *This was none else but the Son of God.* The miracles also which Christ wrought, extorted the same confession from the Devill himselfe: *Thou art Christ the Son of the living God;* therefore it is that the Devils beleive, and tremble. What was *Balaam*, and the old Prophet,

Prophet, but men of the earth? yet the one was so convinced of the blessednesse of *Israel*, that he *wisht* his latter end might be like theirs, after he had endeavoured to curse them in his life time; the other gave order that his dead body should be buried in the Sepulcher of the man of God, whom he had deceived a little before, by tempting him to disobedience to the word of the Lord, and so exposing him to a Lyon 1 Kin. 13, 31. The very Heathens <sup>a Justin. Mar. ad Græcos p. 20.</sup> *Plato* and *Aristotle*, beholding the workes of Nature, Creation, and Providence; learned to call him *τὸ ὄν*, or *Ens entium*, the Authour of all Being; whom *Moses* called *Jehovah*, or *I Am*.

1. Particularly, when we see the works of Gods mercy towards us; we must talk of them, with the Accent of Praises, Glory, and thanksgiving: *who is a god like our God? Honour, and praise be given to Him that sits on the Throne.* *Moses* and *Barak* had their *ἐννέμια*, there solemne songes, to celebrate the goodnesse of God, in

overthrowing their enemies. What pompous, and costly triumphs, do we read of among the very Heathen, when they rode in their victorious charriots, and devoted the enemies spoiles, and sang their 10 *Pœans* to some imaginary god or other; to whom they acknowledged the glory of their conquest to be due? But what need we have recourse to their moth-eaten and fained Annals? we have examples enough in the book of life: when the Angells poured out their vials upon the Beast, and such as had his mark, a immediately you have Gods faithfull servants singing the song of *Moses*, and the lamb, who shall not feare thee, O Lord! and glorify thy name? for thy judgments are made manifest: they have shed the blood of Saints, and thou hast given them blood to drinke.

a Rev. 15.  
3, 4. and  
16. 5, 6, 7.

2. The works of Gods judgments must be talkt of, with trembling, and humility. *The Lord is to be feared for his judgments. As David trembled when he saw Uzab smitten, 2 Sam. 6. 9. The Hea-*  
then

Psal. 119.  
120.

then mariners feared the Lord exceedingly, and offered sacrifice, when they saw the wonders of the Lord upon the deep sea, Jonah. i. 16. No greater signe of senselesse stupidity, then for a man to hug himselfe, to snort in security, to stretch upon beds of Ivory, and to drink wine in bowles; when all things are in a flame round about, when the very beames of the Temple crack, the pillars of the state totter, and poore Joseph either begging or running for his life. Wise men will lay these things to heart, and speak of them too; not with the sound of the Viall, but with the tone of the Bitterne, to the tune of *Hadadrimmon*.

*Use.* Are Gods works of providence, whether of mercy, or judgment to be spoken of? spoken of among our selves, and to our children, that they may also tell them that come after, from generation to generation, that they may be had in Everlasting remembrance? let this reprove our backwardnesse herein, as if we *Pl. 28. 5.*  
regarded

*regarded not the works of the Lord, or the operation of his hands. Our owne Acts, we are prone to trumpet forth, and proclaime to the world; we could be content, they should be registred in brasse, or marble; but the works of the Lord, we either swallow into a gulse, or write in water.*

3. *Obl: No man shall serve God for nought. Or, He that sowes the seed of righteousnesse, shall doubtlesse come againe with rejoycing, and bring his sheaves with him — verily there is a reward for the righteous.*

There is no trade, merchandise, or profession so thriving, and brings in so much increase as religion, and a Conscionable walking with God and men. I know this truth is look't on as a paradox by most; who catch at what is present; but lay not up a good foundation for the time to come; nor provide for an estate in reversion. Righteousnesse is accounted barren, and fruitlesse; attended with continuall trouble, and expence  
of

of duties, without any income, or Harvest of reward. Tell men, that by grasping the pleasures, and profits of this world, they hazard the losse of that recompence of reward, which shall one day be distributed to the faithfull; and that they shall have neither lot nor portion in the Inheritance of the Saints in light. Alas they look upon that recompence, and this Inheritance, as meere *Chymara's*, and fictions. *A messe of pottage* is better to these *Gadarens*, then *such birthrights*, let them alone to chew the sweet gobbets of iniquity, and to surfet upon the desires of their owne hearts, and the wayes of their owne eyes; and then they think they have got the start of all strict, and Conscionable *Enoches*: As for the preferments, and joyes of Heaven, *Credat Judæus*: let who will beleive; for they do not *valeat amicum lumen*: farewell the hopes of that unspeakable light, and pleasant manna in heaven; if they may but sport themselves in the works of darknesse,  
and

The Duke  
of Bur-  
bone.

and feed upon huskes here. Give them a Palace in Paris, and then with that French Duke, they care not for paradise: give them but ground which is pleasant and rich, and then with the *Rubenites*, they will gladly take up their rest on this side *Canaan*, so British are they in their understandings; as if their soules within them, served only for salt to keep them from stinking: but I must let these sensuall Epicures, and grosse Infidells know; That *Godliness* is great gain — verily there is a reward for the righteous.

The Scriptures are very copious in asserting this point, as it were on purpose to hold up our spirits, amidst all discouragements. *Blessings shall cover the head of the righteous*, Prov. 10. 6. And not only their heads shall be covered with blessings; but they shall be surrounded with an affluence of all comforts: *mercy* <sup>a</sup> *compasseth them about*, Ps. 32. 10. *They shall be satisfied with marrow, and fatnesse, and they shall drink of the rivers of the*

a ελεος  
κυκλωσει.  
Sept.



the pleasures of God. Since, the beginning of the world men have not seene, nor perceived by the eare, what God hath prepared for him that waiteth for him, Esa. 64. 4. How can it be otherwise? seeing they are betrothed, and married to God himselfe; and can they want any thing, that have such a head? such a husband? *I will be thy everlasting reward*, said the Lord to Abraham, and in him to all beleivers, Gen. 15. 1. they cannot want, for he is *Elsbaddai*, the Lord Almighty; and he cannot forget them; for they are engraven upon the palmes of his hands. <sup>a</sup> Happy are the people <sup>a</sup> Ps. 144. that are in such a Case, yea blessed <sup>12, 13, 14.</sup> are the people, who have the Lord for their God. As the Lords people are his portion, and his <sup>b</sup> Inheritance; <sup>b</sup> *λαὸς κληρονομία* all that he delights in, in the whole world; so on the other hand, Gods people have bin content to see all their happinesse laid up in God: the Lord <sup>c</sup> is the portion of my inheritance, and againe; the Lord is my <sup>c</sup> Pl. 16. 5. portion in the land of the living. <sup>142. 5.</sup>

1. The righteous are rewarded  
with

with the things of this world. And now me thinks I see you attending with both eares, how this shall be made good. This position is like that Demonstration, which *Prodicus* told his schollars, he would acquaint them with, which should be worth forty groates the learning; that so he might rouse them up, and whet their attention when they were almost tired, and weary. So me thinkes I heare you say, will God reward his servants with the things of this world? then we will be all his disciples; will Christ, the son of *David*, give us fields, and vineyards, and make us Captaines of thousands, and Captaines of Hundreds? then we will all follow his Colours, and be his souldiers. If the Kingdome of Christ were a temporall Kingdome; as the mother of *Zebedees* children dreamed; then it were worth seeking, that we might sit on the right hand, and left hand of Christ in such a Kingdome: *moriar modò imperem*. I would struggle hard to have some place of

a Arist.  
Rhet. lib.  
3. cap. 14.

b 1 Sam.  
22.7.

of preferment in that Kingdome. But alas ! the righteous for the most part are like *Noahs* dove; they can<sup>a</sup> find no rest for the soles<sup>a</sup> Gen.8.9. of their feet: *the Foxes have holes; and the Birds of the Aire have nests; but the son of man himselfe, had not where to lay his head.* How are the righteous then rewarded with the things of this life? to this I answer, It is true, If we measure the things of this life by the acre, and weigh them by the pound, the righteous for the most part have the least share: but yet *that* <sup>b</sup> little which <sup>b</sup> Prov.15. they have, is farre better then the <sup>16.</sup> and great riches of the ungodly. <sup>16.8.</sup> *Godlines with content is great gaine: browne bread, and the Gospell ( said the Martyr ) is good cheare. Behold, my servants shall eate, but ye shall be hungry; my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howle for vexation of spirit* Esa. 65. 13, 14. How many darlings of the world are vext with a cursed thirst, though they swimme in golden streames; and are leane and meagre, amidst  
the

the fat of the earth? as *Pharaohs* leane Kine, were leane still, after they had devour'd the seven fat ones. And though, as God gives them riches, and wealth, so he should give them power to eat thereof, and to rejoyce in their labour, Eccles. 5. 19. Yet it is their portion; in the same verſe, though their bellies are fill'd with hid treasures, and they leave the rest of their substance to their babes. Yet this they purchase at a deare rate; for in the same place againe, they are said to have their portion in this life, Pl. 17. 14. *Verily I say unto you they have their reward*, Mat. 6. 2. Therefore Christ bid the rich man remember, that he received his good things in his life time. Now the righteous are as Heires under age, though they differ not from servants for the present, yet they are princes in a disguise, and have a title to a boundlesse Inheritance hereafter; *Great shall their reward be in heaven*: Hereafter did I say? and in Heaven? nay the righteous shall inherit the earth, Psalm. 37. 20. they

a Mat. 15.  
12.

they have a title to both worldes,  
 Godlinesse <sup>a</sup> hath the promises of this <sup>a</sup> 1 Tim.  
 life, and that which is to come, whe. 4.8.  
 ther things present, or things to come,  
 all are yours. Having nothing, yet  
 possessing all things. Their title to  
 what they have not is better, then  
 the wicked mans to what he has.  
 I meane not, as if all right, and <sup>b</sup> Dave.  
 power <sup>b</sup> were founded upon grace; Deter. 30.  
 or according to levelling princi-  
 ples, as if the Saints might spoyle  
 the wicked of their inheritances,  
 as the *Israelites* did the *Egyptians*:  
 no doubt, but wicked men have a  
 Civill right to what they have, to  
 fence them from plundering; They  
 receive their goods *ex largitate*,  
 from Gods common mercy and  
 kindnesse to them: but now the  
 righteous have a divine right un-  
 to, and a sanctified use of the Crea-  
 tures. They have them not by  
 usurpation, but *ex promisso*, by  
 virtue of Gods promise; to them  
 are the promises made Gal. 3. 16.  
 Although we must needs say, God  
 takes his owne time, to fulfill his  
 owne promises; seeing that he is  
 not

not a physicall, but a most free agent: every Individuall righteous person doth not presently tast the sweetnesse of Gods promises especially concerning temporall things. *David* kept sheepe for a time, after he was anointed to the Kingdome: *through patience we inherit*

Heb. 6. 12. *the promises. After ye have done the*  
 Heb. 10. *will of God; ye have need of patience,*  
 36. *that ye may receive the promise.*

Re. 22. 12. Though the Lord saies; Behold, I come quickly, and my reward is with me: yet he speaks like himselfe: for with him a thousand yeares are but as yesterday: or he spake, as the prophets by his spirit wrote; who spake of things to come, as already done; to us a son is borne, and what was many hundred yeares after to be accomplished, was said shortly to come to passe. It is a little while, and I will shake the Heavens, and the desire of all Nations shall come; yet he came not till above foure hundred yeares after.

Hag. 2. 6, 7  
 Rev. 1. 1.  
 עו' תו' ית.

After the Angell had proclaimed, that such as worship the beast,  
 and

and his image, and receive the marke of his name, should be tormented with fire, and brimstone; that their smoke should ascend up for ever; and they should have no rest day or night: it followes at the next verse. *Here is the patience of the Saints*: one would have thought, he should rather have added, here is the joy, and triumph of the Saints, to see their enemies destroyed: but because this promise was not presently to take place, but in many, many generations after; and in the mean space *Babylon* was to sit as Queen, and permitted to make havock of the worshippers of the lambe. Therefore tis said immediately *here is the patience of the Saints*, Rev. 14. 10, 11, 12. they must stay, untill the time come, that the Lord make inquisition for blood; then he will remember them Psal. 9. 12. And as the Lord doth not presently take vengeance of the wicked; so doth he not presently reward the righteous. He looks into the records of Heaven, his book of remembrance



brance first, wherein all their righteous acts are written: as *Mordecai* was near the Gallowes, though he discovered the Traitors, and so saved the Kings life, till *Ahasuerus* read in the Chronicle where this was recorded, *Ester*. 6. 1, 2, 3.

2. *God rewards the righteous*  
*Prov.* 10. 7. *With Honour. The name of the wicked shall rot ; and they shall leave their name for a curse. They are as chaffe, as scume, as refuse silver;*  
*Esa.* 65. 35.

And though they ruffle never so much in the gawdy plumes of glorious titles; yet it may be said of them, as it was of *Naaman*, but they are *Lepers* ; but they are sinful wretches : this degrades them : this spoyles, stains, and dashes their honour ; and layes it in the dust : as tis said of the Eagles feathers, *m* that if they are mixt with the feathers of other fowle ; those will consume & devoure these ; so, where there is the *worme* of a predominant sin, it will undermine the gourd of aspiring glory. *Reuben* shal not excel, though he was *Jacobs* first-borne, and the begining of his strength

*mFrancius*  
*part.* 2. c. 1.

strength; because he was incestuous  
and went n up into his Fathers bed.

They that despise me shall be lightly  
esteemed: though they be never so <sup>n Gen. 49.</sup>  
great, they stinke in the nostrils <sup>3, 4.</sup>  
of God, and good men. Accor- <sup>1 Sam. 3.</sup>  
ding to that tradition of an Angel <sup>30.</sup>

walking by the way, meeting a  
proud gallant, in sumptuous appar-  
rel, all to perfumed, and going in  
such a stately garbe, as if he would  
strike reverence in those that saw  
him even to adoration; This Angel  
started out of the way, and held his  
nose, as if he had passed by some  
stinking carcasse, or nasty dunghil;  
to shew that *as God seeth not as man*  
*seeth*, for man looketh to the out- <sup>1 Sam. 16.</sup>  
ward appearance, but the Lord <sup>7.</sup>  
lookes on the heart: So, Holy men  
see not, as the men of the world see,  
these turne the eye of respect after  
tall *Eliabs*, and after the glittering  
objects of riches and power; as the  
Sun-flower, and marrigold turne  
after the Sun; but the other honour  
those most, who excell most in  
grace and goodnesse. As when  
*Jonathan* saw the prowesse, humi-  
lity

lity, and other transcendent qualifications in *David*, tis said, *the soule of Jonathan was knit with the soule of David, and Jonathan loved him as his own soule.* 1 Sam. 18. 1. It is true; we must honour even wicked men according to their places, authority, and relations; but herein our honour is to be terminated upon the image of Gods power in them, and not upon their personal abominations.

But now the righteous are honourable even in ragges: their faces shine with rayes of majesty reflected from God himselfe; though every *Balaam* cannot discern them. As the blinde Jewes could see nothing in Christ himselfe, *that was desirable*, Esa, 3. 2. 3. But the Easterne wise-men saw the divinity sparkling in him amidst the straw, and the litter, and therefore they came many a weary step to worship him; this they acknowledged by their mystical gifts, gold, myrrhe, Frankincense: so the generatiō of the righteous have been illustrious & glorious whē under the  
sawes

o *Aurum*  
*regi, thus*  
*Deo, moris*  
*tuero myrr-*  
*ham Chry-*  
*sol. Ser.*  
158.

sawes & harrowes of persecution.  
 p *Constantines* eyes saw such luster  
 in *Paphnutius* the Confessor, when  
*Maximian* had pluckt out one of  
 his eyes, that he fell upon him, and  
 kist him; and he kissed that place  
 most, where his eye had been  
 pluckt forth, that as the heart of  
 Christ was ravished with one of the  
 Spouses eyes; understand it of her  
 faith, or love; My Sister, my Spouse,  
 thou hast ravisht my heart with one  
 of thy eyes, Cant. 4. 9. So the good  
 Emperours heart was ravisht with  
 the very hole, wherein one of the  
 Confessors eyes had been. The Ro-  
 mane Senatours were very awful in  
 their gownes; so a Christian clo-  
 thed with the garment of holie-  
 nesse, looks as if he were clothed in  
 purple, since thou art pretious in my  
 sight, thou hast been honourable, &c.  
 Esa. 43. 4. He is honourable in his  
 life; A king, a Priest: guarded with  
 Angels: He has a new, and royal  
 name, better then of Sons and Daugh-  
 ters, Esa. 56. 5. Honourable after  
 death. His very name shall carry a  
 sweet savour with it.

p *Ruffinus*.  
 l. i. cap. 4.

Ecc1 7.1.  
Ps. 112.9.

*A good name is better then precious ointment; The memorial of the Just is blessed, Prov. 10. 7. His borne shall be exalted with honour. We are most of us very Aery: we would faine fly through the mouthes of men, upon the wings of fame: let us conquer our own Corruptions; so we shall be more famous, then Alexander, or Caesar. Let us expresse the power of religion in our lives, & our names shall out last brasse, and marble: such a reward have all the righteous: such honour have all his Saints, Ps. 149.9.*

3. *God rewards the righteous with security and protection. He is round about his people, as the Hills stand about Ierusalem: the Church is a garden inclosed, God is a wall of fire about his servants in the wilderness of this world; so that no Lyon or Tyger can assault them, without Commission from him; nay without assaulting him himselfe: In touching them they touch the apple of his eye: In their afflictions, he is afflicted, therefore he is said to carry his people upon Eagles wings, standing*

Ps. 125. 2.

standing betwixt them and danger. He beares them in his bosome, and compasses them with his everlasting armes: His left hand is under the head of his Church, and his right hand imbraces her: she is hid in the clefts of a rocke. The Angels stand about her with their flaming swords. Behold his bed, which is Solomons (this bed is the Church) three score valiant men are about it, of the valiants of Israel, (that is of Angels) Cant. 3.7. If he suffers them to fall into dangers; he keeps them from being infected with the venome and malignity of them, that they tempt them not to sinne; and from the bitterness and extremity of them; that they be not swallowed up in the gulfes of anguish and paine. He will walke with them in the furnace. He will not forsake them, when they passe through fire and water: as their tribulation abounds, so their consolation shall abound. There is none like the God of Iesurun, who rideth upon the heavens for thy helpe, and in his excellency on the skie. Happy art thou.

2 Cor. 1.4.

O Israel: who is like unto thee, O people I saved by the Lord, the shield of thy help, and who is the sword of thy excellency; thine enemies shall be found liars unto thee, and thou shalt tread on their high places: Deut. 33. 27, 29.

4. God will reward the righteous hereafter with everlasting glory. Righteousnesse is pregnant, and teeming with many excellent rewards in this life. It becalmes and Hushes the conscience with a lasting serenity, which renders a righteous man unshaken, though the mountaines fall into the midst of the sea. As learning and Knowledge would be desirable, though there were no preferments in the world to attend them. They would be their own reward. So righteousness would be a recompence to it selfe, though no reward were expected hereafter. The strictest walking is full of joy: and the hardest rock of Christian duties, (as fasting, humiliation and mourning for sin) has its honey and sweetnesse. The heart of a godly man

*Virtus est  
virtutis  
præmium.*



man is affected with secret exulting and comfort, when his eyes are blubberd with teares, his face pale, & his knees smite one against another: even as the trees have sappe within them, when they are made naked and deprived of their fruit, and leaves. *Christ had meat which his disciples knew not of; and the Saints have a spring of joy flowing in them, which is above the envy of the men of the world.* They have fruit in holynesse, and the end everlasting life, *Rom. 6. 22. In keeping thy commandments there is great reward: yet the fruit of holinesse in this life, is but as the first-fruits, or as the bunch of grapes which the spies brought from Canaan, which were pledges of an after-harvest, and of a country flowing with milke, and honey.* God deales with his servants, as *Jacob with Rebekah, and Boaz with Ruth: Jacob gave jewels to Rebekah first, and married her afterwards. Boaz left more then ordinary gleaning to Ruth, and afterwards, gave himselfe unto her:*

Ps. 19. 11.

so the Lord refreshes the hearts of his people, with some glimpses and dawnings of comfort, as it were through the lattice, in this world, as an earnest of that unspeakable light, which we shall enjoy, when we awake out of the sleep of death. *we shall be satisfied with his likeness!*

**Pf. 17. 15.** *We shall so behold the image of the Lord, as to be changed into the same image, from glory to glory, 2 Cor. 3. 18.* When we shall attaine this eternall weight of glory; so as to enjoy the blessed presence of God; the communion of Angels, and the soules of just men made perfect: when these bodies shall shine like the stars in the firmament, and the high praises of God shall be in our mouths to all eternity: when all teares shall be wiped from our eyes, and all sin from our soules, then and not till then, shall we receive the bulke of our reward, the accomplishment of our happinesse. Then a man shall say verily there is a reward for the righteous.

*Aspice venturo latentur & omnia  
seculo.*

Caution

*Caution*, Though God do's reward the righteous, yet tis not out of strict justice, as if there were such merit in our righteousness, whereby we could lay claime and challenge to such a reward: when we have done all, *we are but unprofitable servants*. All our merit consists in, and rests upon the divine dignation, the mercy of God, and the merit of Christ. Eternall life do's not belong to us in respect of our works, but as we are ingrafted into Christ, and so have a title to that inheritance, which he has purchased for us. It is called a reward in one<sup>a</sup> place, and a free<sup>b</sup> gift in another.

*Q.* But may we Act with relation to this reward?

*A.* I am not ignorant, what the Family of love answer to this question. They account it below a truly sanctified soule to aime at any thing besides God himselfe, and his glory: It argues a servile (say they) and a mercenary spirit, and indeed primarily in all our enterprizes, and performances.

*It is due*  
also Justification  
promissio-  
li, *saies*  
M. Mede  
on Neh. 13  
p. 330.  
M. Burroughes  
Mol. Ch.  
a Mat. 5.  
44.  
b Luk. 6.  
32. compared.

Omnis a:  
mor mer-  
cedis non  
est amor  
mercenari-  
us: Dr.  
Prest.

we ought to eye the glory of God; but in the second place, we may also respect our owne salvation; and herein also we may aime at the glory of God: seeing Gods glory, and our salvation are interwoven together. God is glorified by our salvation, therefore *Moses had an eye to the recompence of reward*, Heb. 11. 26. Though some have said it, and tis true, we should serve and worship the Lord, were there no Heaven at all; yet seeing we are flesh, as well as spirit, for our incouragement, we have the joyes of heaven set before us, at which we may levell all our actions, in a holy subserviency, and subordination thereunto: even as the Archer aimes at the white in the But; σκοπέων, 2 Cor. 4. 18. *Whil'st we look not at the things which are seene, but at the things which are not seene.*

*Use.* Is righteousness so beneficiall? shall it be rewarded here, and hereafter? above all things, let us labour for righteousness, which is so gainfull a profession.

profession. He <sup>a</sup> that followeth af<sup>a</sup> a Prov. 21,  
 ter righteousnesse, findeth life, righ<sup>21.</sup>  
 teousnesse and honour. That rich  
 man is a very beggar, whose stock  
 lyeth wholly in perishing riches,  
 and is not rich towards God, nor  
 has the reward in my text in bank.  
 That beggar is richer then Cræsus  
 in <sup>b</sup> all his glory, who hath the <sup>b</sup> Non-po-  
 garment of righteousnesse under test vir bo-  
 his nasty ragges. In the keeping of nus esse  
 Gods Commandements, there is great non beatus  
 reward. Religion is more profit- salvi.  
 able to us, then it is to the Lord.  
 All our praying, bearing, fasting  
 adds nothing to the perfection of  
 the Almighty: He had bin com-  
 pletely glorious in himselfe, had  
 we never bin, and so he would be,  
 should we all perish; but in serving <sup>c</sup> ἱδὲν ὁ  
 the Lord, we serve our selves: we δεξαμέ-  
 get the greatest <sup>c</sup> advantage to our ων, ἐαυτὸν  
 selves by our worshiping of God: δεξιπδε-  
 we lay up for our selves a treasure εαυτῆτις  
 in heaven; that when these taberna- ἐπιμαλ-  
 cles shall be dissolved, We may be re- ται, ἱππ-  
 ceived into Everlasting habitations σκεδων τῶν  
 above. At that Viceroy sent pro- ἱδὲν.  
 vision into an Island, that he might Cle. Alex.  
 live Siro. 4.  
 p. 535.

live like himselfe, when he should be banished from his owne kingdome. No wonder the primitive Christians did venture so much to meet together in woods, and Cavernes of the earth, and that before day; before the sun rose upon the mountaines, to worship God in sincerity, and to offer the sacrifice of prayer to him; when they were in danger to have their blood mingled with their sacrifices; when there was a snare <sup>a</sup> on Mizpah, and a net spread upon Tabor, And the Amalekites lay in the way to intercept them, and cut them off, that they should never returne to their owne homes; why did they run such hazards? certainly they had an eye, with Moses, to the recompence of reward: they did verily beleeve to see the goodnesse of the Lord in the land of the living. Though heavinesse might indure for a night, yet joy would come in the morning; therefore they did not regard their lives, nor their <sup>b</sup> stuffe: for with an eye of faith, they saw the good of all the land of Canaan before them.

There

<sup>a</sup> Hof. 5. 1.

<sup>b</sup> Gen. 45.  
20.

There is no Enterprize, but the Consideration of the reward puts life into it. The scholar studies; the Physician rides early, and late; the souldier fights; the husbandman digges and delves in the bowells of the earth; *mercator ad Ju- dos*, the Merchant passes many stormes and tempests in dangerous seas, which they would not do, *præmia si tollas*, if there were no preferment, no honour, no riches and advantage to be got thereby. But now what a shame is it, that all these should be animated to their indefatigable paines and great hazards, by such poore and inconsiderable rewards, and yet we sit still, and neglect the work of righteousness and holiness; as if the face of God were not worth beholding; the crowne of life worth fighting for; nor the *Regnū*, the price of our high calling in *Iesum Christ* did deserve our diligent, and constant running in the race of Christianity: *they do it to obtaine a corruptible crowne, but we an incorruptible*, 1 Cor. 9. 25.



a Gen. 29. It is said of <sup>a</sup>Jacob, that he served  
 20. seven yeares for Rachel, and they  
 seemed but a few daies, for the love  
 he had to her; she was so amiable.

b ου νέμε- And the Trojans could say; It <sup>b</sup> was  
 σις τρώας no wonder, that there was a ten  
 κ' ἐν κνημί- yeares warre for Helena, seeing  
 δας αἰ. δας she was a woman so beautifull.  
 τοιῆδ' ἀμ- Much lesse should we be discour-  
 φ' ἡ γυναικί- aged by any hardships; from  
 πλέον χρο- the duties and practise of Reli-  
 τον ἀλγεα- gion, seeing the reward thereof  
 πείσχειν. is so great, and the joyes of hea-  
 Hom. Il. 3. ven so joyous, *our light affliction*  
*which is but for a moment, worketh*  
*for us a more exceeding, and eternall*  
*weight of Glory,* 2 Cor. 4. 18.

If this reward do not move us;  
 and prevaile with us to live righ-  
 reously, to walk upright, and re-  
 ligiously; there is,

1. Either infidelity at the bot-  
 tome of our hearts: we can beleive  
 men ( if they be not notoriously  
 naught ) in their asseverations,  
 and promises; we are apt to beleive  
 Satans allurements, and to take  
 him at his word, when he saith, *all*  
*these things will I give thee; though*  
he

he be a lyer from the beginning, and  
 instead of a fish give <sup>a</sup> us a scorpion; a Blandi-  
 there is a reward indeed due unto <sup>tur ut fal-</sup>  
 sin, but it is an unwelcome one, <sup>lat; arridet</sup>  
*The wages of sinne is death:* yet <sup>ut noceat;</sup>  
 though we are credulous to men <sup>illicit ut</sup>  
 and devills, yet we will not <sup>b</sup> be- <sup>occidat. Cy-</sup>  
 lieve the promises of God: though <sup>pri. n. a-</sup>  
 he say verily there is a reward for <sup>μαρτυρ. Iu-</sup>  
 the righteous; yet our sleighting <sup>χρῆς ὁλε-</sup>  
 the pathes of righteousness, shew <sup>sp. C.</sup>  
 we contradict the veracity of God: <sup>b Homini</sup>  
 his verily is not authentick, <sup>ab homine</sup>  
<sup>creditor,</sup>  
<sup>sed non</sup>

2. Or else we have hard thoughts <sup>creditor</sup>  
 of God, and his service, like him <sup>Deo. Salvi.</sup>  
 in the Gospell, we are ready to  
 say <sup>c</sup> Master, we know that thou art <sup>Mat. 23.</sup>  
 an hard man, or with them *Mal. 3. 24.*

14. *Tis in vaine to serve the Lord,*  
*and What profit is there that we have*  
*walk't mournfully before the Lord*  
*of Hostes? All is lost time, which*  
*is spent in this worship: when will*  
*the new moone be gon, that we may*  
*sell corne?* Amos 8. 5. they are  
 carnall, and so neither see nor  
 value any reward, but what is pre-  
 sent, and visible.

3. Or lastly, they are downe  
 right

right Atheists; and so deny both the gift and the Honour, as if there is no God in heaven, to give gifts and rewards unto men; unto whom I oppose the next assertory part of my text, *Doubtlesse there is a God.* Which is a compleate doctrine in it selfe, and without any variation of termes, shall be my next observation.

Obs: *Doubtlesse there is a God.* And did ever any call this into a doubt? Is not this one of those principles, which in Logick we call *αὐτόματα*, that is taken for granted, and by reason of that evidence, and light, which it carryes along with it, needs no demonstration? As snow is acknowledged white without any dispute. Tis true, *quid sit deus*, what God is in his essence, is above the reach of men, and angells. *As the peace of God passes our understanding* to the God of peace much more. *Canst thou by searching find out God, canst thou find out the Almighty to perfection?* Job. 11. 7. Famous is that story of him <sup>a</sup> in Tullie, who being

ask't

<sup>a</sup> De natura  
deorum.

ask't what God was, desir'd time  
 to bring in his answer, and when  
 that time was expir'd, he desir'd a  
 double proportion of time; and  
 at last was faine to retaine with  
*non est comprehendus*. He is not to  
 be fathomed with the short and  
 finite line of our understandings:  
 to see God as he is, must remaine  
 untill we see him face to face. Here  
 we know him only in a negative  
 sense, that is, we know what he is  
 not, not what he is. It is <sup>a</sup> as easy <sup>a</sup> εὐὸν ἔστι  
 to empty the vast ocean with a <sup>κοτύλη μι-</sup>  
 nut-shell, or the palme of ones <sup>κροτὴν</sup>  
 hand, as perfectly to know this <sup>πίσαν θα-</sup>  
 absolute, and eternall being, which <sup>λασσαν ἐν</sup>  
 we call God; yet as we must not <sup>μητρῆσαι,</sup>  
 deny the being of the <sup>ἡ τῶ νῶ ἴης</sup> soule, be-  
 cause we cannot see it; so, <sup>ἀφ' αὐτῆς μί-</sup>  
*non est* <sup>γαλειότη-</sup>  
*ignobilis deus*, we are not to <sup>τῶ τε θίς</sup>  
 be ignorant of God, <sup>πείδεραξα-</sup>  
*cum sit inenar-* <sup>δου.</sup> Basil.  
*rabilis*, although his nature, and <sup>P. 127.</sup>  
 generation none can declare. If we <sup>b</sup> *Senti anr-*  
 cannot see his face and live, yet <sup>mam, quæ</sup>  
 we may look after his *backparts*: <sup>ut sentias</sup>  
 we may safely (without peeping <sup>efficit.</sup>  
 beyond the vaile, or prying into <sup>Tertul. p.</sup>  
 the unsearchable secrets of God) <sup>89.</sup>  
 shew, <sup>c</sup> *Fulgenti-*  
 us, p. 40.

shew, *quod sit deus*, That there is a God, and that is my task. Doubtlesse there is a God.

Although it hath bin disputed, whether ever there hath bin any speculative Atheist, any, who hath bin fully convinc'd in his judgment, that there is no God at all; and some have affirm'd it, that no such person hath ever bin found; yet we shall find other Atheists more then enough, too too rise in our daies; which was in a maner forseene by a holy, and grave man in his generation; who frequently said; That *Atheisme was more to be fear'd in England, then Popery.*

M. Greenham.

1. *There are Socinian Atheists,* who deny with open face, the Godhead of Christ, and of the Holyghost, as if Christ were a constituted god, and not of the same substance with the Father from all eternity; not a God by nature, but by donation in time. As there are many of this rank, so God hath raised up champions in his *Israel*, to disarm them of all their

their subtilties, and to beat them out of all their trenches, though they were dug as low as Hell.

2. *There are witch hunting Atheists*; such as after losses, in times of extremity, when lawfull meanes will not serve their turne, when the Lord will not answer them, *neither by dreames, nor Urim, nor by prophets*, 1 Sam. 28. 6. Then they will go to <sup>a</sup> *Ender*, to some wizard, or sorcerer, to try how propitious the devill will be unto them: Now this is an high Affront to Heaven: A dethroning of the Almighty, and a setting up of *Lucifer* in his roome; and therefore I may well call it Atheisme. When *Ahaziah* sent to *Baalzebub*, to know whether he should recover of his disease: the Angell of the Lord sent *Elijah* with this message. *Is it not because there is not a God in Israel, that ye go to enquire of Baalzebub the god of Ekron?* 2 King. 1. 2, 3.

3. *There are swarmes of practi- call Atheists*, who in words professe there is a God, but in works deny

*a Flesterē  
si nequeo  
superes, A-  
theronta  
movebo.*

*n* Quod me-  
tuunt, peri-  
isse expe-  
runt.

ny him? *God is not in all their thoughts, Pl. 10. 4. without God in the world: they set not the holiness, nor glory, nor power of God before their eyes to restrain them from sin: as if God had eyes, and saw not: nay in the Act of sinning, they either beleive there is no God, or n wish there were none. Now crosse to these; It is the first Article of my faith, that there is a Father Almighty, maker of Heaven, and earth: that there is a God; and that he is a rewarder of them that diligently seek him, Heb. 11. 6. And this I shall make appeare even from nature, and reason; which are only classsical, and Canonical to Atheistical wretches.*

*1. From the natural notion and Idea of a God, which resides in the minde of a man, so long as it is not crazed. God has set his stampe upon us in an indelible character, whereby we cannot but own him, and pay the tribute of homage to his awful Majesty; and that especially, when he frownes, and inflicts upon us some memento's of his*



his power, then the profaneſt var- *o Hi ſūt quā*  
 let will cry out O God! O Lord! *trepidant,*  
 who in time of proſperity did hang *& ad om-*  
 out his flagge of defiance againſt *nia fulgura*  
 God, and againſt Heaven. The *pallent.*  
 proud, daring Emperour could *Cum tonat,*  
 hide himſelfe at a clap of thun- *exanimes,*  
 per; and the Babylonish Monarch, *primo quōq;*  
 who did affront the Almighty, by *murmure*  
 drinking wine in ſacrilegious *Cæli. Juve.*  
 holes, was ſtruck with a trembling *Sat. 13.*  
 paſſie, at the apparition of an hand *Per hoc iē-*  
 writing on the wall. Thoſe Hea- *pus, ſc: ſub*  
 theniſh Marriners, that were waſ- *imperio*  
 ting *Jonah* unto Tarſhiſh; when *Conſtantii,*  
 they were toſſed with a *ſeva, &*  
*Eurolly-*  
*don* a violent, and tempeſtious *continua*  
 winde, ſo that they were all in dan- *terra concu-*  
 ger of drowning, they found eve- *pones, quāſi*  
 ry one a God to pray unto, *Jonah. 1. 5.*  
*when he ſt. w them, then they ſought*  
*him: and they returned, and enqui-*  
*red early after God: and they re-*  
*membred that God was their rocke:*  
*and the high God their Redeemer, Pf.*  
*78 34. 35.* So it was with the Iſrae- *quā buma-*  
 lites themſelves, who in time of li- *nis pectori-*  
 berty, plenty and health had a *bus incuſſe-*  
 tang of Atheiſme: So it was with *runt. Sigo-*  
*nius. l. 5. p.*  
*110.*  
*Afflictio*  
*dat intelle-*  
*ctum.*

David

David, who said in his prosperity that he should never be moved. When Manasses made groves, caused the children to pass through the fire in the valley of Hinnom, and used witchcrafts, and enchantments; did he ever thinke upon a God? at least on the true God? But when the King of Assyria bound him with fetters, and carried him to Babylon, then p Manasses knew that God was the Lord, 2 Chr. 33. 12, 13. There was the sparkle of the knowledge of God in him before, but so rak't under the ashes of dissolute thoughts and practises, that it could scarce be discerned, yet not quite extinguish't and smother'd. Now affliction did so fanne, and winnow away those ashes, that the notion of God implanted in his brest, did shine forth in its genuine, and primogenial lustre. Thus Nebuchadnezzar knew, that the most high ruleth in the Kingdome of men, after he had gone to schoole for some months to the beasts of the feild.

It is reported of a famous Car-

ver

p Moses in-  
venit De-  
um in  
subo inter  
spinas, quem  
pro tempo-  
re amisit So-  
lomon in tha-  
lamo inter  
rosas. Ma-  
ria retinet  
Christum  
in Aegypto,  
quem amisit  
in festo. D.  
Prid. 2.  
Conc.  
q Dan. 4.  
32. 33. 34.

ver, who making a curious image  
 of *Minerva*, did secretly engrave  
 his owne upon it : so the Lord of  
 Heaven ( if it be lawful to make  
 such a comparison ) hath interwo-  
 wen his owne image in us, which  
 remaines as a marke, whereby we  
 may be known to be his *workman-  
 ship*, his people, and *sheep of his pa-  
 sture* : And although the glorious  
 lineaments of his draught are much  
 defac't, yet there are such reliques  
 and remainders left behind, that  
 as in an old sullied globe, or map,  
 we may guesse at the former lines;  
 so there is so much of Gods image  
 left in us, which will serve to spell, <sup>r</sup> *Cui fri-*  
 or find out a God. What is Con- <sup>gida mens</sup>  
 science ? but a divine facultie in <sup>est crimini-</sup>  
 the soule, which is the Lords spy, <sup>bus tacitâ</sup>  
 or Lieutenant in us, and over us ? <sup>sudant præ-</sup>  
 why doth it smile upon us, after we <sup>cordia cul-</sup>  
 have done well, though the world <sup>pâ. Juve.</sup>  
 foame, and rage ? why doth it <sup>Sat. 1.</sup>  
 fly in <sup>r</sup> our faces and pull us by <sup>Scelus ali-</sup>  
 the throat when we doe amisse, <sup>quis tu-</sup>  
 though no eye behold us, nor any <sup>tum, nemo</sup>  
 law can punish us ? our own thoughts <sup>Stecurum</sup>  
 either accusing, or excusing us, <sup>tulit. Sen.</sup>  
 Rom. <sup>Hyppo.</sup>

2. 15. And so man keeps a compleat Court of Affize within his own breast, and passes sentence upon himselfe. This is the *Booke* which shall be opened at the day of judgment: This is the *candle of the Lord*, which *searches the inward parts of the belly*, Prov. 20. 27. Why could neither *Cain*, nor *Hesman*, nor *Spira*, appease the fury of their own Spirits? What does this argue, but a superintendent principle, to whom we are all subordinate, before whose tribunal, we are to appeare another day; and are as it were summonsd, and bound over to answer for all misdemeanours, by the verdict of our own Consciences here?

Moreover: that there is such an impression of a God naturally; appears from the Devills themselves, who *believe and tremble*; and from the most *s* paganish and most barbarous people, and nations, who have acknowledged some god or other; and worshipt him accordingly. As the Sun, the Moone, the starres, some Freind or Benefactor;

s 1 King.  
17. 30, 31.

tour; some beast or other, that has  
 been profitable to them; or else *Nascuntur*  
 their very leekes and onions, or if *in hortis*  
 they knew not what God to wor- *numina.*  
 ship in particular; rather then  
 they would owne no God at  
 All, they Inscribed their Al-  
 tars *ἀγνώστῳ θεῷ*, to the *unknowne*  
 God, whosoever he was: as the Ro- *Act. 17.*  
 mans had their Pantheon, a Tem- *23.*  
 ple for all Gods whatsoever. Now  
 as the hot, and various disputes  
 concerning Religion, shew that  
 there is such a thing as religion,  
 and that there is an excellency in  
 religion: so those different opi-  
 nions concerning God, shewes  
 that there is such a transcendent  
 Being as God, who is the very  
 source & Fountain of all our hapi-  
 nesse, and should be the object of  
 all our worship and praises. This  
 is the first lesson a servant of God is  
 to learne, to wit, *that there is a God;*  
 and that he is *A rewarder of them*  
*that feare him.* We cannot come  
 to God with fiducial, or justifying  
 faith, before we have attained this  
 Historical, or dogmatical faith;  
 he

he that will come to God, must believe that God is, *Heb. 11. 6.* As I have demonstrated the latter, —*verily there is a reward for the righteous.* So I shall proceed to shew—*that doubtlesse there is a God.*

2. *From the book of the creatures.*  
Now this book is very large & voluminous, consisting of the two Dyptyches of Heaven and earth; which, as they make up one great globe, so they constitute A vast Folio, wherein all the Creatures, from the Sun and moone in the firmament, to the Ant, and Hysop upon the wall, are so many Capital letters, which, both single, and joynt set forth the wisdom, and power of God. Any illiterate men, that know not one letter of the Alphabet, may *run and read*; without offence, what the Papists say of Images, we may justly say of the Creatures, that they are Laymens books. Neither are they so many dead letters, or silent Hieroglyphickes; but as great Schollars are said to be walking libraries,  
And

and Holy men are living Bibles ;  
so the Creatures are speaking  
bookes.

As we have read of a vocal  
grove , where the trees spake ,  
and gave answers ; so the whole  
world is such a Grove . All  
the creatures in their severall ranks ,  
and places set forth the glory of  
their Creator. *The Heavens de-*  
*clare the glory of God , and the fir-*  
*mament sheweth his handy worke*, Ps.  
19. 1. neither is their voice intelli-  
gible in such, and such Countreyes,  
onely, like other languages; but  
their Dialect is universally the same  
to all Nations: *There is no speech*  
*or language where their voice is not*  
*heard*, Ps. 19 3. *Pythagoras* thought  
the Heavens made a musically Har-  
mony in their motion; but sure I  
am; *David* calls upon the Hea-  
vens to praise the Lord; and to praise  
the Lord , is the most excellent  
melody in the eares of God, and  
good men; they proclaime the  
Honour of him that dwells in the  
Heavens. *Thou hast set thy glory*  
*above the Heavens*, Ps. 8. 1. or as

*Quære*  
*supra nos :*  
*nam ipse*  
*fecit nos.*  
*as Austin*  
*brings in*  
*the Crea-*  
*tures an-*  
*swering*  
*him, en-*  
*quiring of*  
*them whe-*  
*ther they*  
*were his*  
*god, in his*  
*confess.*



a The pi-  
ctures  
of starres  
are said to  
be in the  
stones at  
Shugbo-  
rough, be-  
ing the  
armes of a  
Family of  
the Shug-  
boroughs  
there: so  
the arms  
of God;  
his wis-  
dome, power  
and goodnes  
are in every  
Creature.  
M. Fullers  
Ho: Ita.

*Aynsworth* saies the word will bear it: thou hast set thy glory upon the Heavens. As the painter shewes his skill by setting forth some Curious, and almost breathing portraiture; and exquisite, and accurate needle-work sets forth the Art of her that made it; So <sup>a</sup> the Lord hath set his glory upon the Heavens, as upon an excellent peice of imbroiderd work: they are said to be drawn forth by line, Job. 38 5. and to be the work of Gods Fingers, Ps. 8. 4. because of the curious, and wonderfull wisdom, which is expressed in the structure of them: He stretcheth out the Heavens as a Curtaine or Canopy, Esa. 40. 22. By his spirit he hath garnished the Heavens, Job. 26. 13. Therefore the Lord sets himselfe forth by such names, and titles, as relate to the Creatures: As *Jehovah*, which comes from a roote signifying Being, because he hath his Being from himselfe, and is the cause of all Being in the Creatures: In imitation whereof, it is thought the Heathen set this  
Motto

Motto<sup>a</sup> ( Eī ) thou art ) upon the <sup>a</sup> *Plutarch.*  
 Temple at *Delphas.* He is called, <sup>b</sup> *1 Chro.*  
*The God that made the Heavens:* <sup>16.26.</sup>  
<sup>b</sup> *The Lord of all the Earth.* And by <sup>*Josh. 3.11.*</sup>  
 a periphrasis; *He that sends the* <sup>*1 Sam. 12.*</sup>  
*thunder, and the raine: and Hang* <sup>*Job. 26.7.*</sup>  
*eth the earth upon nothing.*

*Orpheus* himselfe could say; If  
 any claime the title of a god, be- <sup>*Deum non*</sup>  
 sides one; let him make another <sup>*alias mani-*</sup>  
 world like this, and then say *εὐδὸς* <sup>*festum est*</sup>  
<sup>*370.*</sup> *This is my world,* and then we <sup>*esse, quam*</sup>  
 will beleive He is a god. Thus the <sup>*quia totum*</sup>  
 works of nature do manifestly dis- <sup>*condidit*</sup>  
 cover the god of nature: From se- <sup>*hoc. Ter-*</sup>  
 cond causes, and inferiour effects, <sup>*ul. p.448.*</sup>  
 we may easily arise unto, and ac- <sup>*Sæpe mi-*</sup>  
 quiesce in the First Cause, and the <sup>*hi dubiam*</sup>  
 First Mover of all things; even as <sup>*traxit sen-*</sup>  
 we may pursue a River to the <sup>*tentia men-*</sup>  
 spring-head, and Fountaine, from <sup>*tem, Cura-*</sup>  
 whence it flowes. *The invisible* <sup>*rent superi-*</sup>  
<sup>*terras, an*</sup>  
<sup>*nullus in*</sup>  
<sup>*esset Rector*</sup>  
<sup>*but as if*</sup>

*when, Dispositi quæsissem fœdera mundi tunc omnia*  
*rebar Consilio firmata dei. Claudian.*

Tanta eventuum similitudo, & ad certum finem  
 quasi conspiratio, indicium est providæ directionis:  
 nam in aleâ Venereum aliquoties jacere, casus esse po-  
 test, ac centies si quis eundem jaciatur, nemo erit qui  
 non hoc ab arte aliquâ dicat proficisci. *Grotius de Re-*  
*lig. Christiana.*

things of God from the Creation of the world, are clearly seene, being understood by the things that are made, Rom. 1. 20.

Who can be ignorant of a God, that observes the constant motion of the Heavens; the orderly vicissitude, and succession of Summer, and Winter; the wonderfull ebbing and flowing of the sea. If we should see a ship upon the sea sayling directly to the Harbour, we might conclude, that there is a pilot in that ship, to steere her Course; *a θεῶν δὲ νοῦν &c.* So we may resolve, that there is a supreme moderatour and Governour, who orders, and disposes of all things in their seasons.

Quælibet  
herba de-  
um.  
Singula a-  
nimantiū  
genera de-  
um esse  
demon-  
strant.  
Nazi. p. 63

Who can be ignorant of a God, that veiues the Herbs of the Feild, and sees with what beauty they are clothed, and tastes the different virtue that is in them: who ponders the stupendious properties of beasts, and birds, and fishes; with what instinct they propagate their kind, and provide for their sustenance, and safety? who  
can

can forbear even to cry out *Alarido!* O the Height, and depth of the wisdom, power, and mercy of a God; that reads those Naturall Histories of *Pliny*, *Alian*; and above all; that reads the book of *Job*, and considers the wonderful observations there, even from nature her selfe? Hereupon I have not a litle wondered with my selfe at that imputation ( I hope it is no better ) which is commonly cast upon Physicians, as if their very calling did incline them to Atheisme. Whereas, that necessary and excellent a profession may furnish a man with arguments enough, to convince and reclaime the greatest Atheist. These are supposed to have a narrow inspection into the secrets, and mysteries of nature; which may prove a sufficient Antidote or preservative against the poyson of Atheisme, and a charme to allay all tumultuous and doubting thoughts concerning a God. Physicians, me thinks, should be like Merchants, who go <sup>b</sup> down to the sea in ships: that

*Cum sis  
mortalis  
non est  
mortale  
quod op-  
tas.  
Ubi defi-  
nit philo-  
sophus, in-  
cipit me-  
dicus.*

<sup>b</sup> Ps. 107.  
23. 24.

do businesse in great waters, who see  
 the works of the Lord, and his won-  
 ders in the deep. So these may evi-  
 dently behold the deep things of  
 God, even in the very fabrik of the  
 body of man: this is *Commentum*  
*Dei* mirabile, a wonderfull Com-  
 mentary upon a God, as *Lactan-*  
*tius* calls it, who largely<sup>a</sup> proves  
 the existence of God, from the  
 beauty, and usefulness of our bo-  
 dily members. The sight of a *οὐέ-*  
*λετον*; to see how harmoniously  
 the bones are knit together; is a  
 loud sermon of a Diety; and eve-  
 ry Anatomy, may be a divinity le-  
 cture; and therefore *Galen*, one of  
 the Fathers of Physitians, con-  
 templating the curious structure  
 of mans body, could not but ac-  
 knowledge, that it was compos'd  
 by no lesse then a divine Artifice,  
 and cryed out in words, like those  
 of *David* viz. *That we are feare-*  
*fully, and wonderfully made,* How  
 degenerate should the sonnes of  
*Galen* be? if they should termi-  
 nate, and immerse their thoughts  
 in the things that are *seene*, and  
 forget

a Ex ipfis  
 membro-  
 rum offi-  
 ciis, & u-  
 sibus parti-  
 um singu-  
 larum,  
 quantâ vi  
 providen-  
 tiæ quif-  
 que factus  
 sit, intel-  
 ligere no-  
 bis licet.  
*Lactantius*  
*de opificio*  
*Dei.*

forget God; who though he cannot be seene; yet is he alwaies about our pathes, and we also in him; In him we live, and move, and have our being. Those study nature aright, that use her as a handmaid to lead unto the Almighty; and break forth into the praises of Gods wisdom, power, and goodness, amidst their naturall speculations; *David* was such a Divine Philosopher, *When I consider* (saith he) *thy Heavens, the work of thy fingers, the Moone, and Starres, which thou hast ordained.* He adds by way of admiration; *what is man, that thou art mindfull of him? or the son of man that thou visitest him?* Ps. 8. 3, 4. As the covetous man, that rests in his riches, and sacrifices to his gold is an idolater; so also is such a naturalist, that looks not at the living God, through second causes.

3. *God is manifested by his judgments.* Though God delights not in judgment: it is *opus alienum*, his strange work, to rise up as in a *Elia. 28.* *Mount perazim,* and to be wroth as *21.*

*in the valley of Gibeon. He is not  
 such a God, as the Poet describes  
 Jupiter, one that delights in thun-  
 der; for then the spirits should faile  
 before him, and the soules which he  
 hath made. If the Lord were as  
 ready to powre downe his judg-  
 ments upon us, as we are to pro-  
 voke him, or to take vengeance on  
 them that provoke us, the whole  
 Armory of heaven might ere this  
 have been emptied upon our heads;  
 but it goes even against him, to  
 execute his wrath: e His very heart  
 is turned within him, and his repen-  
 tings are kindled together. How shall  
 I give thee up, Ephraim? how shall  
 I deliver thee, Israel? how shall I  
 make thee as Admah? how shall I  
 set thee as Ziboim? yet the Lord is  
 not so sparing of his judgments,  
 but that he may be known by the  
 judgments which he executeth, Psal.  
 9 16. This I shall shew more ful-  
 ly, when I come to the last words  
 of the text, *He judges in the earth:*  
 but here we may see his indignati-  
 on display'd against blasphemers: It  
 is easy to reckon up many exam-  
 ples*

d *τεπνξε*  
*εαυτος.*

*Esi. 57.*

*16.*

*Si quoties*  
*peccant ho-*  
*mines, &c.*

*Hosea 11.*  
*11.*

f See D.  
 Beards  
 Theater of  
 Gods judg-  
 ments.



ples of this kind ; as also of murders which have been miraculously discovered : in which, he that doth not see the finger of a God is altogether blinde : but in a particular manner, <sup>g</sup> Atheists have felt the strokes of that God whom they have denied. Some have been burnt: some eaten up of lice: some devoured of Dogges: Others Thunder-shot from Heaven, and that in their very Act of challenging, and blaspheming God. O quake and tremble all ye that forget God: All ye, that never think upon God, but when ye swear profanely by his name : O feare, lest you become the next monuments of his wrath, and so be cured of your Atheisme by the torments of Hell: and become the Devils Converts, and together with them believe and tremble : for though, through the indulgence of God, and Princes ; Atheists for a time enjoy a cruel liberty and exemption from torments; yet this patience shall one day add to their plagues.

<sup>g</sup>Diagoras,  
Phereci-  
des.  
Lucian.  
Olympius,  
& Julian.

For the re-  
pressing of  
Atheisme,  
an inquisi-  
tion were  
merciful  
justice, Bp.  
Luk. Ser.  
p. 146.

1. Use. To confute the mistaken  
 wisdom of some luxurians wiss of  
 this age, who by wisdom, know not  
 God, 1 Cor. 1. 21. Such as are in-  
 geniose nequam, witty and subtile,  
 Proctors, Pandars, and Decoyes  
 for Hell it selfe. Wildome and lear-  
 ning in such wretches, is as a  
 diamond set in dirt, or a jewel in  
 a swines snout. The Lord com-  
 plaines, that he gave his people  
 corne, and wine, & oyle, and mul-  
 tiplied their silver and gold; yet  
 they prepared them for Baal: He  
 fed them to the full, and they com-  
 mitted adultery: the same com-  
 plaint is too just against some (I  
 hope not many) of refined, and ele-  
 vated parts, who imploy those very  
 parts, which God hath given them,  
 against God himselfe: He hath gi-  
 ven them a mouth, and wisdom;  
 and their monthes they set, and le-  
 vel against heaven, as if they would  
 batter it downe with the volleyes  
 of their blasphemous speeches;  
 And their understanding, they use  
 as an engine to undermine, and  
 subvert the throne of God: but this  
 God

b Hosea  
 2. 8.  
 Jer. 5. 7.

God will bring to nothing the under-  
standing of such prudent ones, 1 Cor.  
1. 19.

is Better they had never been  
borne ; or been natural fooles ,  
then to have received great abili-  
ties , and parts , and not to have  
spent them , and drawne them  
forth to the honour of their  
Creator. How shall these miscre-  
ants be confounded another day ?  
what can they plead for them-  
selves ? will it serve their turnes ,  
to say, they had thought all things  
had been made , by a conringent  
meeting together of Atomes ? no,  
the beautifull harmony of the  
world ; the even, and constant mo-  
tions of the same without mon-  
strous productions, may confute  
such a dreame, though the book of  
Genesis were quite abolisht, and  
lost. Better they were dash't a pei-  
ces themselves, and broken into  
atomes , never to be gathered to-  
gether againe , then to appear be-  
fore God with such a Fig-leav'd ex-  
cuse, which he shall consume as so  
much stubble , and destroy with the  
bright

ἰ τὸ γὰρ αὐ-  
τὸ οὐ σέως  
γενέσθαι  
μωρόν, ἐκ  
ἐγκλημα-  
τὸ δ' ἐστὶ  
φροήσως  
μὴ αὐτῶν μω-  
ρὸν καὶ  
συγχώρησις  
ἐστὲν ταῖς  
καὶ μὴ ζοντα  
φέρει τὴν  
κόλασιν.  
Chrysost. in  
cap. 12. ad  
Rom.

*brightnesse of his comming*, 2 Thes.  
 2.8. What can they say they were  
 ignorant of God, and could not by  
 all their industry finde any foot-  
 steps of a God in the world? Alas!  
 then all the Creatures (though Mi-  
 nisters were silent) will swarme a-  
 bout them, and tell them to their  
 faces; they would have taught  
 them, but they would not learn; &  
 their own Consciences must needs  
 subscribe to such an inditement,  
 that whether they were Schollars,  
 Mariners, Husbandmen, or of any  
 other calling whatsoever, they could  
 not be destitute of arguments to  
 convince the, that *doubtles there was*  
*a God*. Let these men boast of their  
 wisdom never so much, yet they  
 are the veriest / fools in the world:  
*methinkes Chrysostome* does excel-  
 lently school, & taunt one of these  
 τί τὸν αὐχὴν ἀνατείλεις; why doest  
 thou stretch forth thy neck? and  
 ἰβιδ. p. 15. *walke on tip-toes? τί τὸ σῆθος φουᾶς;*  
*why does thy brest swell with a con-*  
*cent of thy own knowledge? doe*  
*but cōsider saith he, that thou canst*  
*not make one haire white or black.*

*If*

κ γνωσθαι  
 τὸν θεόν  
 γεωργῶν,  
 καὶ ναυτι-  
 λίας ἐργῶ.  
*Cle. Alex.*

p. 63.  
 ἡ ἀκρότη-  
 τις τῆς ἀ-  
 μοδιᾶς ἀ-  
 δεότης καὶ  
 δεισιδου-  
 μοσίας.

*ibid. p. 15.*

*If the feare of God be the beginning of  
 wisdom, then the root of the grof-  
 feft folly, is to be ignorant of the  
 Lord. A Poet durst once say, ὁ ἄνο-  
 πίας; O the folly to believe that there  
 is any God at all! but we may trus-  
 ly say, ὁ ἄναγίας; O madnes to think  
 otherwaies. We read indeed of one  
 that said *there was no God*; but it was  
 in his heart only; he did not *erectare*,  
 belch forth this poyson for very  
 shame; & he stands branded upon  
 record for a foole for his labour; *di-*  
*xit Nabal, dixit Nebulo; the foole* Ps. 14. 1. &  
*bath said in his heart; there is no* Ps. 53. 1.  
*God.* There was another also, who  
 went beyond this foole; he be- 2 Sam. 16.  
 wrayed his folly with his lips, and 22.  
 proclaimed his sin as Sodome, or  
 as *Ab/alon*, when he lay with his  
 Fathers Concubines in the sight of  
 all Israel. It was *Pharaoh*. And  
*Pharaoh said, who is the Lord, that*  
*I should obey his voice?* *Exod. 5. 2.*  
 But as the Prophet said of the suc-  
 ceeding *Pharaohs*, Kings of *Æ-*  
*gypt*; that the *Princes of Zoan* ( a  
 city of *Ægypt* ) were *fooles*, and the  
*Councellers of Pharaoh became brui-*  
*tish.**

Pl. 2. 4.

m Exod.  
15. 5.

v. 11.

*tish*. So this *Pharaoh* went beyond them all, as in his folly, so in his punishment: for when he ask't who is the Lord? He that *sate in the Heavens laught*; the Lord had him in *derision*: He got himselfe honour on this very *Pharaoh*: for as the *starres in their Course fought against Siera*; so the waves of the Sea fought against *Pharaoh*: He *m sank* into the deep as a stone; so that *Moses* sang, *who is like thee, O Lord among the Gods! who is like thee, glorious in holinesse, fearful in praises, doing wonders.* Be wise therefore, O ye Inhabitants of the earth. Serve the Lord with feare, and rejoyce with trembling, Ps. 2. 11.

2 Use. To reprove practical, and life-Atheists; who acknowledge there is a God; they are all for God, and Godlinesse in their words; but they worship him not as God. They cry *Hosannah* unto God at present, & the next moment, by their ungodly practises, they crucifie their own confession. Such a personated godlinesse; (whilest men look one way, and row another

ther; they pretend for God, and act for *Baal* ) hath hardened many men in sin, and given the enemies of the Lord *occasion to blaspheme*. How ridiculous is it, to speak of the glory of the true God? and yet holde a confederate correspondency with Satan himselfe? to cry, the *Temple of the Lord*; and yet sacrifice to the Idol of preferment, to fly aloft in aery, empty, and notional expressions, and yet with the fowl, to have their eyes wholly upon the carrion of this world; who can otherwise think, but that gaine is their godlinesse? When men act lewdnesse in secret, and then say *such God cannot see*; God will not remember; or God will not punish; ( for Atheisme is at the bottom of every sin ) what a pageant-god do they make him, robbing him of all his Attributes? They give him the title of a God; but trample his majesty under their feet; as the Frogges in the Fable leapt upon the logg, which *Jupiter* depured to be their god; or as the Souldiers dealt with Christ;

they



Mat. 27. *they bowed the knee, and cried haile*  
 29.30. *King of the Jewes; yet they spit in*

*his face, and smote his head with a reed. Herod had the worship of Christ in his lips; when he sent executioners to slay him. It was a sad complaint of old that Arrianisme ( which was a kind of Atheisme ) came on so fast, that the world wondered at it selfe; that it was so soone overspread with the contagion of that poyson: I wish this part of the world, neither in our daies, nor in the daies of our posterity after us, may never have an occasion of wonder; that it is overrun with a torrent of Gothes, and Vandals, I meane, barbarous and Atheisticall wretches: let us take heed, lest there be in any of us an evil heart, in departing from the living God, Heb. 3. 12. And what we know of God, and his feare; let us be more industrious to transmit it to our offspring, then to provide lands, and livings, which are but perishing portions.*

*As it is most evident, that there*  
*is*

is a God; so let us worship him *as God, in spirit, and in truth*; let us constantly give him the tribute of prayers, and offer unto him the incense of prayſes, and thankſgive-  
ing, for all the mercyes we enjoy. *If I am a Father, where is my Honour? If I am a Maſter, where is my Feare?* Mal. 1. 6. So may he ſay, If I am a God where is my worſhip. The very Heathen ſet apart Feſtivall times to the Honour of thoſe gods, whom they acknowledged. *Bacchus* had his *Bacchanalia*; *Flora* her *Floralia*: and in the obſervation of theſe they were moſt ſtrict and diligent. The worſhippers of *Baal* did even cut and lance themſelves: parents did not withhold their owne children from *Moloch*: *Paſſe over the Iſles of Chittim, and ſee, and ſend unto Kedar, and conſider diligently, and ſee if there be ſuch a thing, bath any nation changed their gods, which yet are no gods?* Jer. 2. 10, 11. Shall not the very *Scythians* and *Americans* riſe up in judgment againſt us, if we grudge to ſpend any time  
in

in the service of the true God ? if we observe his sabbaths formally, and perfunctorily. If we profane his <sup>a</sup> name by horrid execrations : the very Turkes, saies the <sup>b</sup> Travailour, punish their christian prisoners the more, if they heare them blaspheme the name of Christ; as thinking it both unreasonable, and intolerable to owne Christ for God, and yet by rash and frequent oathes to dishonour his name. It will be an aggravation of our misery to have knowen any thing of God, if we bury that knowledge under the ashes, and rubbish of ungodly practises, the smoake of Gods judgments never ascended higher from any place, then where God has vouchsafed the knowledge of his name, and that knowledge has bin abused: witnesse Palestine, which is become an habitation for dragons, and every unclean bird: the ostriches cry there and the Satyrs dance there: witnesse Germany, with her desolations; and let England heare, and feare, and do no more wickedly.

The

<sup>a</sup> Qui per-  
Deos ju-  
rant, & eos  
colunt,  
Christiani  
non sunt.  
Tertul. p.  
91.

<sup>b</sup> Sands in  
the survey  
of Religi-  
on.

The *ſinnes* <sup>a</sup> of *Chriſtians* in ſome <sup>a</sup> *Aquinas*  
*ſenſe*, are worſe then the *infide-* <sup>2da 2da.</sup>  
*lity* of *Pagans*, and it is leſſe *ubi major*  
*guilt* to be ignorant of *God*, then to *eſt preroga-*  
*de-* <sup>tiva, major</sup>  
*ſpiſe* him, or *prevaricate* with him. <sup>eſt culpa.</sup>  
*You have I known of all the Fam-* <sup>Salvi. de</sup>  
*ilies of the earth*, therefore *Will I pu-* <sup>Guber.</sup>  
*niſh* you for your *iniquities*, *Amos*.

3. 2.

3. *Uſe.* To *Comfort* all the true  
*Worſhippers* of *God*, that having an  
*Inter-eſt* in him, may fly unto him  
upon all occasions: ſuch can never  
be plunged over head and eares in  
miſery. If an *Alderman* could  
ſay, concerning the *Metropolis* of  
this *Nation*, when the *Court* was  
threatened to be removed from it,  
that it matter'd not; ſo long as the  
*Thames* ran in its wonted chan-  
nell; ſo we cannot be utterly com-  
fortleſſe, amidſt all our *Croſſes*,  
*loſſes*, and *diſappointments* in this  
world, ſeeing *God* is ſtill the ſame,  
and where he was from the begin-  
ing: whatſoever we are plunderd  
off, we cannot truly ſay of the true  
*God*, what *Micah* ſaid of his *I-*  
*dolls*, or *Mary Magdalen* of the  
body

body of Christ. *Ye have taken away my God, and my Lord, and what shall I do? when the Amalekites had spoiled Ziklag, and carried Davids wives away captive, yet then*

b 1 Sam. 30. 6. *David* b encouraged himselfe in the Lord his God, *In the Lord put I my trust, how say yee then, that shee flee as a bird to her mountaine?*  
2 Sam. 22. throughs out.

Acts. 5. 39. *Ps. 11. 1. He is a sure Refuge, and mountaine of eternitie to his servants; but a Rock to dash in peices his, and his peoples enemies: who ever fought against God, and prosper'd? all weapons formed against him shall be shattered to peices: the Counsell which is of God cannot be overthrowne. The wife of Haman could tell him; If Mordecai were of the seed of the Jewes, before whom he began to fall,*

c See Dr. Thomas Goodw. Ser. preacht before the Parl. 1646 c *then he should not prevaile against him, but should surely fall before him, Esther, 6. 13. Whole Kingdomes, and Nations have come tumbling downe, and have bin demolished, when ever they set in array and muster'd up their forces against his people: blessed are*  
105.  
15. Touch not my a. noined. *the*

*the people that are in (such a case, yea  
 blessed are the people that have the  
 Lord for their God. Are they in  
 want? His are the Cattle upon a  
 thousand Hills. Are they oppres-  
 sed? He is the Lord Almighty,  
 who hath the hoast of all Creatures  
 ready prest to fight his battle, and  
 therefore can rescue us from the  
 paw of the Lion, and the Beare.  
 Are they sick? His are all the herbs  
 of the feild, and with him are the  
 issues from death: he kills, and makes  
 alive. Are they in prison? and se-  
 questred from the society of men,  
 and the injoyment of other Com-  
 forts? God is a faithfull friend;  
 he will visit them there: he will  
 spring in unto them, though the  
 darknesse cover them; and walk  
 many a sweet turne with them,  
 Maugre the malice of men and  
 devills: though they be stopt up  
 in the hottest Furnace, or cast  
 downe into the lowest dungeon.  
 Darknesse with God is no darknesse,  
 Pl. 139. 12. So the prison is no  
 prison to the servants of God: for  
 where the Lord is, and his Spirit,  
 there*

there is freedome. Hell it selfe would be no hell, if God would vouchsafe his gracious presence there: therefore I cannot but re-  
 peate that of *David* againe, *Blessed are the people, which have the Lord for their God.* Who need wonder to see a profane *Russian*, who in prosperity, might seeme to be above the reach of vengeance, and to make others tremble at his oathes, and lewde courses; yet (when he is once arrested by death, or falls under the wheele of some notable judgment) to be utterly a dejected, and dispirited; to have his heart die within him, and become as a stone; as tis said of *Nabal*, when his wine was gone out of him? 1 Sam. 25. 37. Alas! He had no God then to depend upon: He had no strong hold, no Citty of refuge to retreat unto; and in such a case; the least misery will worry us, and teare us in peices: *misfortune shall slay the ungodly*, Psal. 34. 21. but the righteous, who have a part in *David*, I meane, an Interest in God, and  
 in

a *Manasses* being conquered, hides his head among thornes and bushes, 2 Chro. 33. 11. as *Adam* did after his sinne.



in Christ, are as *bold as a Lyon*, Pro. 28.1. *The righteous hath hope in his death*, Prov. 14.32. When *Dauids soule* began to droop within him, how doth he cheere up himselfe? and fetch an argument of comfort from this very Topicke? *why art thou cast down O my soule? and why art thou disquieted within me? hope thou in God.* Ps. 42.11.

Who can blame poore weather-beaten soules in a state of desertion? when they are debarred from having communion with God, if they have chattered like Cranes, brayed and roared after God? *When shall we come to appear before the presence of God? will the Lord absent himselfe for ever? did ye see him whom my soule loveth?* the greater joy is in the fruition of God, the greater is the losse to be deprived of him.

4 Use. By way of Caution.

1. *Not to have communion and fellowship with Atheists.* Doe any make a doubt of that, which the text puts out of all doubt? marke such men and avoid them: men did

Esa. I. 4.

did I call them? they are more dangerous then Serpents, or savage beasts; I will not reckon them with the Oxe, and the Ass; for that *knows his owner, and this his masters crib*; but these know not their Lord and master, the Lord of Lords, and therefore may justly be degraded of that honour, which they have forfeited. *If thou knowest not (what Nebuchadnezzar was ignorant of) that the most high beareth rule in the kingdome of men; what then? go*

y Can. I. 8. y thy way forth in the footsteps of  
 ἡ ἐξελθε *the flocke, (so the 2 Septuagint)*  
 οὐ ἐν πλέρ- *as most suitable to the Society of*  
 ναις τῶν *flockes and herds; but the vulgar*  
 ποιμένων. *latine brings him lower yet, abi-*  
*post vestigia gregum, go behind*  
*the footsteps of the flocke, as be-*  
*ing inferiour to the very beasts: or*  
*if these monstrous Sadduces may*  
*be rank't among men, they must*  
*come in below Turks, and Jews,*  
*for these will submit to these words*  
*of the text, —doubtlesse there is a*  
*God Therefore I may well resume*  
*my former caution; Avoide them*  
*as the Orthodox ran from Cerin-*  
*thus*

thus, Ebion, Photinus, Arius. Avoid them, as thou wouldest run from persons infected with the plague, lest thou be infected; for as false doctrine *eates like a canker*, so Atheistical principles will run like a gangrene; *a* and if mens heads be once leavened with loose principles, their lives will soone savour of the same: such influence has the understanding upon the will, affections, and so upon the outward Conversation; these will warp and reele like a drunken man, if that be paralytical, and unsteady. When the foole said in his heart *there was no God*, Psal. 14. 1. It followes immediately, *corrupt are they, and become abominable in their doings*. Therefore what the Lord said to his people among the Babylonians, when he was ready to empty the vials of his judgments on their heads; *b Come from amongst them*; so say I to as many as are mingled in society with Atheists, and take a complacency in their company: Come from amongst them: be ye separate, lest

M

the

*Fugies  
cahedram  
pestilentia-  
ariam ip-  
sumque  
aerem  
scelestis  
vocibus  
constupra-  
tum, Ter-  
tul. p. 156.  
Morbus ca-  
pitis mor-  
bus capita-  
lis.*

*b Rev. 18.*

*4.*

the storme of their judgments overtake you, and *compasse your heels*. Noe doubt but vicious men delight in the company of men like themselves. *Otho* was wellcome to *CNero*, *emulatione luxûs*, because he was addicted to luxury like himselfe: and *Tiberius* advanced an obscure fellow to the Quæstor-ship, *eb d epotam vini amphoram*, because he was strong to drinke strong drinke, and could empty a great ssgon at a draught. But woe to them that buy the favour of profane persons at so deare a rate, as a compliance with their sinnes. A wicked person, said *David*, *will I not know*; *doe not I hate them that hate thee*? therefore he will have nothing to doe with them, but his *delight shall be among the Saints, who delight in virtue*. There is not a more infallible *xptñess*, or badge of a loose & wicked person, then to associate with them that are such. *E* *jan* delights to dwell in mount Seir, a vile & heathenish place. *Augustus* understood the disposition of his Daughters, *Julia & Livia*, when he brought

*Tacit. hist.*  
*lib. 10.*

*d Suetoni.*  
*in Tiberio*

*e Noscitur*  
*ex comite*  
*qui non co-*  
*gnoscurit*  
*ex se.*

brought them to Court, & observed that grave Senators address themselves to the one, & wantons to the other; so those may justly be suspected to be well-willers to Atheists, who most frequent their fellowship.

2. *Caution. Beware of those things which lead into Atheisme, as 1. scepticall and wanton disputes, and doting about questions; from whence comes blasphemies, and whereby men are destitute of the truth, 1 Tim. 6. 4, 5. This is the way to raise a dust about the clearest truths, and shake the faith which was once delivered to the Saints, when all the Articles and points of Religion must come under the scanning of our reason, & stand to the courtesie of our decisions. The very landmarks and fundamentall merestones in divinity are in danger to be removed, and the very tenure and title of God himselfe to fall under debate, when men forsake the forme of sound words, and take a liberty to discusse the very mysteries of religion. Away therefore with this noise of axes and hammers*

*2 Tim. 1.*

*13.*

mar: what meanes the lowing, and  
 yelling of so many bold disputati-  
 ons in our eares ? where will this  
 f Disputan- madnesse end ? As this f itch of  
 di pruritus dispute hath already so defac't the  
 peperit sca- Church, that it is *totum vulnus &*  
 biem in Ec- *cicatrix*, all full of scabs, and botch-  
 clesid. es and wounds ; so it is to be fea-  
 red, if it proceed, it will make us  
 a generation of seekers, and at  
 last make this Island ( like that  
 which I have read off ) to swimme  
 and floate up and downe in a Sea  
 of uncertainties. O! that we could  
 truly say *non dicimus magna* : we  
 speak not swelling words of vani-  
 ty we draw not at the saw, and  
 cart-rope of contention ; we jan-  
 gle not away our pretious time in  
 the Divels sophistry *sed Vivimus*  
*magna* ; our lives are as exemplary,  
 our p'thes more strait, our prayers  
 more servent then the loudest dis-  
 putant of them all, though our  
 devotions are not so trumpeted  
 forth, but like the waters of Silo-  
 am run in a still, and a silent chan-  
 nell. As he said in the History,  
 though he could not dispute for  
 Christ,

Christ, yet he would dye for him; so let us say, though we wrangle not so much for religion as many doe, yet we *will worship the Lord God of our Fathers*, and live to his glory. So should we see Jerusalem, not only a *quiet* but a *holy Habitation*. So should we see the whole Armado of Hell defeated; and the Emissaries of Satan disappointed; who would faine see Jerusalem in the dust, that they might build up their Babel; and would faine sling all religion from off their hinges, that they might foist in Atheisme and all impiety.

2. Take heed of a cold formal profession of religion, for this dead devotion carries a man often into the dead sea of Atheisme. Such as worship God perfunctorily, and carelessly, at last they will not care whether they worship him at all. A Time-serving State, Religion, which will turne to every point in the Compasse to please men, will quickly degenerate into irreligion, if that should be most in fashion.

*Simon Magus* was such a formall



Believer, Acts 8. 13. He had a heart, & a heart; a heart for God, & a heart for the Divell; *his heart was not right in the sight of God*, v. 21. Demas was such another; He will follow *Paul* & the Gospel, so long

a 2 Tim. 4. 10. as it may consist with his advantage, but if the world offer him better preferment, hee'l turne Apo-

state, & forsake both *Paul* and the Gospel too. Ecclesiastical Historie is full of examples to this purpose: Every wind of persecution will shake downe such rotten fruit, and scatter such chaffe as these.

They are not mortif'd, and riveted into Jesus Christ by a living faith; but like the Church of *Sardis*, *they have a name that they are alive, but are dead*, Rev.

b Rev. 2. 9.  
Jo. 15. 2.

3. 1. They <sup>b</sup> say they are Jewes, and are not, but are the Synagogue of Satan; like those titular branches in the vine Jesus Christ which bare not fruite, they are pointed at in the parable by that seed which fell upon a rock, which withered away,

c Jo. 7. 38. because it lacked moysture, Luk. 8. 6.

d Jo. 2. 27. There are no rivers of living water

in

*in their bellies, nor the anointing of  
 the holy one abiding in them. Or  
 as the same parable is related Mat.  
 13. 5. The seed upon stony ground  
 was scorcht by the beames of the  
 Sun, because it had not deepnesse of  
 earth. So formall professors will  
 soone be blasted into so many  
 black Atheists. The blossomes of  
 their naked and empty profession  
 will fall to the ground, like so ma-  
 ny untimely figges, when either  
 shaken by aduersity, inveigled by  
 impostors, or tempted by prefer-  
 ments: let us therefore wash off  
 the paint of Hypocrisie from all  
 our religious performances: let us  
 study to know the truth as it is in  
 Iesus, that we being ἐρριζωμένοι καὶ  
 ἐποικοδομημένοι ἐν αὐτῷ, rooted and  
 built a up In Him, and stablished  
 in the faith, we may not be tossed  
 up and downe with every winde  
 of doctrine; above all, not with  
 that wind of Atheisme, which  
 blowes from the bottomlesse pit.  
 Whatsoever part of Gods work  
 we go about, whether hearing  
 and ruminating upon his word,  
 M 4      enlarging*

a Col. 2. 7.  
 ἐπιστῆναι  
 ἐπὶ τῆς σα-  
 ρως τὴν  
 ἐπιβολὴν.  
 Cle. Alex.  
 P. 531.

inlarging our soules by prayer, celebrating, and sanctifying his day, or any other of his ordinances; let us *unite* all our nerves, and sinews, and gather together all our scattered affections into one channell; let us *valde agere*, do the Lords businesse with all our hearts, that we may expresse not a forme, but the very power, and energy of godlinesse it selfe. How intense are the endeavours of men in the pursuite after the vaine, and fleeting shadowes of this life! there is rising early, running, and sweating: O that we could go some degrees backward in this earthly race, and abate of our worldly vehemency, that we might drive on the more zealously, and presse forward more earnestly to the mark of our high calling in *Iesus Christ*! O that our spirits did even burne

b within us, with a fire, ( like that of the vestall virgins ) which may never go out, but may still be flaming forth at our mouthes, in setting forth the prayses of God; that so we may not only bable forth

b ζέοντες  
πνέου-  
ματι, Ro.  
12.11.

forth vaine, and insignificant words, or fumble in the things of God, as if we were out of our Element, and unexperient in heavenly, and spirituall matters; but that our *tongues* herein may be as the pens of ready writers; as if one of the *Seraphims* had toucht them with a live coale from the altar, *Esa. 6. 6.* As if the holy ghost had fallen on them in fiery tongues: or as if, both our hearts, and tongues were in the same frame as *David's* was, *Psal. 39. 3.*

*my heart was hot within me, while I was musing the fire burned: then spake I with my tongue.* When we are thus pregnant with groanes, which cannot be uttered: when we cast off all cloakes and vizards of dissimulation, and serve the Lord in truth, in sincerity, and from the bottome of our hearts; come Heretick, come Tyrant, come de-  
 vili; ignes, cruces, bestia, come fire, sword, wilde beasts, we shall remaine unshaken; and be able to say with those holy Martyrs, con-  
 founded be they that worship car-

*a I am not ignorant, that some understand this text, as rather setting forth the passion and perturbation of David then his Zeal.*

b Bright-  
man on  
Rev.3.

ved images; come what will, we will worship God in Jesus Christ: that<sup>b</sup> so, by our holy, constant, and regular zeale, we may confute their interpretation, who maintaine that the Church of England is intended, and pointed at by the luke-warme church of *Laodicea*.

3. *Take heed of Enthusiasmes.* Beleeve not every spirit: for there are false, and erroneous spirits gone out into the world. The poets speak of *Pandora* sending a box to *Epimetheus*, which being opened, filled the earth with all manner of diseases and maladies: who can think but the foule spirit hath opened such a box, and let gone abundance of unclean spirits into the world? they must needs be many, seeing one *Demoniack* was possessed with legions; and some are of opinion that the aire wherein we breath, is full of devills. And they are so much the more dangerous, in that they counterfeit the holy spirit of God: They are habited with *Samuels* Mantle:

*Mantle* : They are transformed into so many Angels of light ; and to complete the danger , they use the voice of *Jacob* ; so that if it were possible they might deceive the very *Elect*. Satan was ever an *Ape* of the true God, in most of his dispensations ; and as art sometimes imitates nature so lively , that the workes of Art , are taken for the effect of nature , as *Zenxis* his grapes painted on the wall, invited the birds, as if they had been true, living grapes ; so the juggling impostures of the old Serpent , have passed for the operations of Gods own Spirit. The Prophetesse of *Delphos* , when she was inspir'd with a cold wind out of the Cavernes of the earth, breathed from the Devils own nostrilles, she was said to be *plena deo*, full of *Apollo*, full of God ; but the world was wonderfully delivered from this cheat ( as *Chronologie* observes) when the Virgin was delivered of her Son *Iesus Christ* : then the voice of Oracles was silent, and those spurious inspirations expired.

*o M. Blake  
of the Sa-  
cra. c. 2.*

*-mentemq;  
priorem ex-  
pulit, atque  
hominem  
sibi ce-  
dere jussit  
-pectore  
Lucan, l. 5.*

red. The Harlot *Philumene* would  
 perswade men, that she was *numi-*  
*ne afflata* , inspired from above ;  
 whereas e *Tersullian* sayes of her,  
 e pag. 235. that *à juventâ habuit Dæmonem fa-*  
*miliarem*, she had familiarity with  
 the Divell from her youth. Famous  
 was the method of *Mahomet*, which  
 the Devill put into his head , to  
 put granes of Corne into his eare,  
 and then accustome a Dove to pick  
 them forth , that so he might co-  
 sen a great part of the world with  
 an opinion, that his Hotch-potch  
 of innovations , was dictated and  
 indited by the Spirit of God in  
 the shape of a Dove. No doubt  
 but Rome owes much of her trum-  
 pery , and idolatry to this subtile  
 stratagem . Germany laments  
 this delusion to this very day: And  
 I wish we might not come nearer  
 yet to our own dores. Alas! how  
 many in our g daies have laid a-  
 side the Scriptures , which were  
 indited by the Spirit of God, 2 Pet.  
 1. 19. And forsaken the ministers  
 of the Gospel , who were set over  
 the flocke by the Holy Ghost, *Act.*

*Anaba-*  
*pistarum*  
*furor ubi-*  
*in teneras*  
*Christi*  
*Ecclesias*  
*jese instar*  
*Serpentum*  
*insinuat.*  
 Melch A.  
 da. in vita  
 Musculi.  
 pag. 376.



20. 28. As those that brandish a leaden sword , and preach a *dead letter*: and all this under a pretence of immediate teachings, and Revelations from above ; and so they have fallen like lightning from heaven ; from Professours of Religion , to become profest Ranters , razeing and levelling the very foundation of Religion : denying the Resurrection, Heaven , and Hell. Far, far be it from me to derogate from the efficacy of Gods spirit , which the Lord has promised to powre forth in Gospel times. It is the very life of our soules, as our soules are of our bodies; the Spirit of our Spirits , *witnessing to our spirits that we are the adopted children of God.* The Spirit of supplication , whereby we cry *Abba Father.* Which moving upon our hearts , makes them fruitful in goodnesse , warmes them with secret glances , and comforts them by hidden impulses , and whispers , as it were by a *voice behind us.*

Only , let us try the Spirits, by  
bringing

r Taught  
of God (i)  
by Christ  
who was  
God in a  
humane  
shape wher-  
as before,  
they were  
taught by  
Prophets  
who were  
men only.  
So D.  
Lightfoot.  
3. par. Har.  
p. 166.

bringing them to the touchstone of the word : *so the law* , and to the testimonie, if they *speake not according to this word, there is no light in them*, Esa. 8. 20. It hath been unhappy Sophistry, to argue *à bene conjunctis* ; as if those glorious promises of the Covenant of grace, ( that we shall all know the Lord ; and r all be taught of God ) did oppose , or exclude other meanes of knowledge , as altogether uselesse ; whereas they are subordinate. God, and his Spirit teaches by his word , therefore whatsoever suggestions sprout forth from our own hearts , or what injections come from without , let us weigh them in the balance of the Sanctuary , before they pass for the Authentike, and genuine issues of the Spirit. If we, or an Angel from Heaven preach any other doctrine, let him be *Anathema*. Things revealed belong to us, and our children . If any shall adde unto these things, God shall adde unto him the plagues that are written in this booke, Rev. 22. 18. If we should give  
scope

scope to our wilde, and luxuriant phantasies, and then fall down to, and adore the deformed *Chymera's* and Brats of our own braines, as those that are *doctri*, divine, or falling down from heaven; we should soon adulterate the worship of the true God, and *kisse the Calves* of our own imaginations; this is to open a flood gate to let in a torrent of Atheisme.

3. *Affertion*: Which is an Argument to confirme the Being of the divine nature, *à posteriori*, from the exercise of his power, and justice here below. *He judgeth in the earth*. He commands over all things, and Persons by his Sovereignty. He defends the good, and punishes the evill in the execution of justice. He does not only reside in Heaven, and take his ease and pleasure there; although *the Heavens* ( being the chiefeft part of his workmanship ) doe in a special manner *set forth the glory of God*, and God is therefore said chiefly to dwell in the *Heavens*; yet I say he is not so in *Hea-*

vens; yet I say he is not so in heaven, as not to mind the affaires of this inferiour world, *ut nec irâ, nec gratiâ tangi*; as not to be provoked with the insolencies, and profanenesse of the wicked, or not to favour the righteousness of the just; as the *s* Epicureans said of their gods. *David* teaches farre s Lactan-  
 tius, lib. 3. sounder Divinity, *Psal.* 121. 4.  
*Though God be on high, yet he humbleth himselfe to behold the things both in heaven, and in earth; and here in the text. He judges in the earth.*

This judging here does not referre to the judgment to come, at the last day, when there shall be a generall convention of quicke, and dead, before the Lords dreadful Tribunal: though so tis most true *affore tempus*, that there will be a time when God will ride his circuit here in a solemne manner; so that a man shall say *verily there is a God that judgeth in the earth*: but that is not the scope of this place. Tis in the present tense *ὁ κρίνων*, that now judgeth, or is now judging

judging the earth, and the inhabitants thereof; and therefore it must be understood of a Judgment on this side the Judgment of the great day; and so God judges the earth, or in <sup>a</sup> the earth <sup>a ἐν τῇ γῇ</sup> Sept. three manner of waies.

First, *By a providentiall ordering, and wise disposall of all the affaires of all creatures.*

Secondly, *In releiving the oppressed, and pleading the cause of the innocent.*

Thirdly, *In overthrowing, and plaguing the wicked doers.*

I. God judges in the earth, *by a providentiall ordering, and wise disposall of all affaires, and all creatures.* The earth it selfe receives strength, and vertue from his providence, to bring forth fruits for the service of man, and grasse for <sup>b</sup> See Dr. the Cattle; and after <sup>b</sup> so many *Hackwells* thousand of yeares teeming, is *Apol.* not yet exhausted, made feeble, or barren! nay, it is supported only by the word of Gods power, as if we should see a vast globe of iron, or lead dangling in the aire, without

without any visible engine to hang upon, or any pillars to support it. *Job* asks the question, *whereupon were the foundations of the earth fastened?* chap. 38. 6. And he returns an answer, chap. 26. 7. *He hangeth the earth upon nothing.* So also hath he dealt with the sea, that is moderated, and kept within bounds, that it should not returne to Cover the earth, Pl. 104. 9. He that made the Red sea a wall on the right hand, and a wall on the left hand to the children of *Israel*, and made the *swellings of Jordan* to stand on an heape; by the same wonderfull providence, hath he shut up the sea (which *Naturalists* say is higher then the land) with doores, and said hitherto shalt thou go, and no further, *Job.* 38. 8, 10, 11.

God did not make the world at first, and then left it at randome to stand or fall, by chance, and fortune; but by the same power he still supports it: He goes about the Circle of all the Earth, and tells all her walls, and bulworks.

*He*

*He sees all under the whole heavens, and looketh to the ends of the earth, Job. 28. 24. His eyes run to, and fro, throughout the whole earth, 2 Chron. 16. 9. Therefore the earth is said to be made continually. He looks not only upon the rulers, and great potentates of the earth; but he has respect to the poore and needy; to the meanest Israelite, that is wronged by the mightiest Egyptian in the world. Nay, the least, and most despicable things are under his ken: He disdaines not to look after the haire of our heads, or to observe the very sparrows that fly in the aire. We are so shortsighted, that we cannot judg of, nor discern the just quantity, or quality of the vast heavenly bodies; much lesse can we distinguish the Inhabitants of the *Cælum Empyreum*, the heaven of heavens. But he that dwells in that inaccessible light, can judg of the least creature that crawles upon the earth, or the smallest atome that moves in the aire.*

Use.



Use. *Let no extremity extort from us any doubting, or repining complaints; as if God did at any time cast us out of the compasse of his care; as David once lamented, that he was cast out of the sight of his eyes: let our condition be never so deplorable, let the commotions of the earth be never so violent, and confused; yet let us rest our selves, and stay upon this, that—God judgeth in the earth: we are under his eyes, that sustaines all creatures by his power: that feeds the young ravens, and clothes the lillies of the field by his mercifull providence. And as this Doctrine rightly applyed will dispose us, and empty us of all carking, and distracting cares; seeing we are under Covert-barne; we have a rich and powerfull husband to provide for us: we are not orphans exposed to the wide world, but we have a faithfull guardian, and a mercifull Father to take care of us. So let us take heed, lest we fall into the pit of foolcs, I meane, the quite contrary*

ry extreame of security, and presumption; as if we need not take care of our selves, and use meanes for our owne preservation, seeing God provides for us, and judges for us: this is to tempt God, without any warrant at all; as if a man should throw himselfe into the sea, and depend upon the providence of God to keep him from drowning. All the devills Rhetorick, together with his great promises could not perswade Christ, to cast himselfe from the pinnacle of the Temple, upon these termes.

2. *God judges in the earth, by releiving the oppressed, and pleading the cause of the innocent.* In this sense, we often finde *David*, in his appeales to God: *lift up thy selfe, thou judge of the earth! judge me, O Lord, and plead my cause!* a Pl. 94. 1. and 43. 1. Judg and He is acknowledged to be the judge avenger of our blood, Rev. 6. 10. of the Widdowes, the fatherlesse, and the oppressed: And indeed this is Pl. 68. 5. 10. 181 the maine end of judging, and executing malefactors; that the innocent may be secur'd, and defended from danger; as foxes, wolves

wolves, and other wild beasts, are hunted, and taken, that the harmelesse sheep may not be made a prey to their teeth. It would be too long, to trace the children of *Israel* through all difficulties, and disputes with their enemies, and to shew how the Lord judg'd their Cause, against *Pharaoh*, against the *Canaanites*, and others: He fought their battles, He was a sun, and a sheild unto them, He snatch't them as a firebrand out of the burning, when their enemies were ready to tune their song of triumph. See this in the body of that people: when the *Midianites* came against them like grasshoppers, they were all discomfited by three hundred that brake pitchers under *Gideon*, Judges, 6. 5. See it in *David*, in particular, when *Saul* had compassed *David* in a mountaine in the wildernesse of *Maon*, He made no doubt to swallow him up: then the Lord judg'd for *David*, by disappointing *Saul*, in diverting his forces another way on a suddaine, a messenger came to  
*Saul*

*Saul* saying: Come, make hast, for  
 the *Philistims* have invaded the  
 land, 1 Sam. 23. 26, 27. The time  
 would faile me to tell of *Ioseph*,  
 and *Paul*, how the Lord Judged  
 for them upon severall exigencies:  
 other stories are not barren of in-  
 stances, and examples to this pur-  
 pose. *Athanasius* was once accu-  
 sed for cutting off the arme of  
 one *Arsenius*. The *Arrians* who  
 brought in this inditement, made  
 sure (as they thought) of the  
 Cause, by sending *Arsenius* into  
 a farre Countrey. But see the pro-  
 vidence of God in clearing the in-  
 nocency of this servant, when this  
 Criminall matter was in agitation:  
 the same *Arsenius* did suddenly  
 appeare in the Councell, and held  
 up both his armes, to confute that  
 calumny. The *Arrians* have not  
 yet done. As the Devill set upon  
 Christ with three severall tempta-  
 tions, one after another: so these  
 set upon *Athanasius* againe; He  
 must be impleaded as guilty of  
 whoredome. An harlot is subor-  
 ned to affirme it: she was furnis-  
 ed

a Sigonius  
 de occi-  
 dentali  
 imperto:  
 lib. 4. p. 96.  
 97.

ed with a ring, which shee pretended to be the hire of her uncleaneſſe; yet, notwithstanding all this conſpiracy, the Lord judged for *Athanaſius*, and made his innocency, as cleare as the noone day, thus: one *Tymotheus*, a freind of *Athanaſius* ſtands up, and ſpeaks after this manner to the harlot, *Egone*? What did I ever enter into your houſe, and had I familiarity with you? this harlot (having her forehead brazed with impudency) answered preſently, yes; you are the man, and holds up the ring, as the wages of her iniquity, and ſo *Athanaſius* was acquitted againe from this undeserved ſcandall. How observable is that which is recorded of *Aurelian*? He had almoſt ſubſcribed an Edict for the deſtruction of the poore Chriſtians: but on a ſuddaine his hand, and his arme were ſo benumbed, and deadened, that he could not write one letter more: here God judged for the Chriſtians. Nay, afterward, when *Dioeletian* had ſeal'd ſuch a bloody decree:

<sup>a</sup> Eusebius  
Eccl. Hiſt.  
lib. 7. cap.  
29.

<sup>a</sup> *Aurelian*? He had almoſt ſubſcribed an Edict for the deſtruction of the poore Chriſtians: but on a ſuddaine his hand, and his arme were ſo benumbed, and deadened, that he could not write one letter more: here God judged for the Chriſtians. Nay, afterward, when *Dioeletian* had ſeal'd ſuch a bloody decree:

decree: and the Christians were brought forth, to be devour'd by wild beasts; yet these <sup>a</sup> beasts <sup>a</sup> Eusebius. would not fasten upon the naked <sup>lib.8. c.7.</sup> bodies of these Saints, but recoyl'd back upon those instruments of cruelty who would have set them on; even as <sup>b</sup> Shadrach <sup>b</sup> Dan. 3. *Mesbach*, and *Abednego* were delivered from the fiery furnace, when those that cast them in, were slaine by the very flames of that furnace: our owne <sup>c</sup> story reports <sup>c</sup> Speed. p. of *Emma* the mother of *Edward* <sup>398.</sup> the Confessour that was accused of incontineney, and according to the law *ordalium*, shee must walk on hot irons, fire hot; which shee did ( being innocent ) and was not hurt; as the bitter water of <sup>d</sup> jealousy, which made the guilty wo- <sup>d</sup> Numb. mans thigh to rot, and her belly to <sup>5.19, 21.</sup> swell; yet the same water being drunk by one that had not gone a side to uncleannesse, was free from the bitter water that caused the curse. —doubtlesse there is a God, that judgeth in the earth —to defend the innocent. And to make his judg-  
N ing

ing in the earth , in the behalfe of his servants, the more illustrious ; he takes opportunity commonly to helpe in such a juncture of time, as when they are in the greatest extremity. *In the Mount will the Lord be seene*, Gen. 22. 14. When the knife is close at *Isaackes* throat, then is the time for the Lord to steppe in for his rescue. With this very argument , *David* pleads with God for his Church, when at a low ebbe; even because it was so. *It is time for thee Lord to worke , for they have made void thy law* , Psal. 119. 126. When judgment was turned away backward , in the Jewish Church, and justice stood a farre off: truth was fallen in the street , and equity could not enter. One would think it could not be worse: yet it followes , that then the Lord put on righteousness as a brest-plate, and a helmet of salvation upon his head. Esa. 59. 14, 15, 17. And in the same chapter v. 19. there's a prophesie of Christs comming : when was that ? *when the enemy of the Lord shall come in like a flood , the spirit*  
of



of the Lord shall lift up a standard  
 against him: and if we turne to the  
 second chapter of *Lukes Gospel*;  
 we shall find this fulfilled: for  
 when *Augustus* sent forth his de-  
 cree that all the world should be  
 taxed (*i.e.*) pay tribute, and so  
 acknowledge themselves captives  
 and slaves to the *Romane Empire*;  
 then did an Angel verse 10. pub-  
 lish the glad tidings of the birth of  
 Christ who should be the Saviour  
 of the world. Israel must see the  
*Ægyptians* behind, and the sea be-  
 fore; no way, but be slaine by the  
 sword, or perish in the water, be-  
 fore God prepare them a way  
 through the sea. The Disciples  
 that sailed with Christ in the ship,  
*Mat. 8. 24.* were first suffered to  
 be almost swallowed up in the sea;  
 so that they came crying *Master*  
*we perish, we perish*; and then vers.  
 26. he rebuked the wind, and the sea;  
 and they obeyed him. The match  
 was near the gunpowder, before  
 the intended Tragedy of England  
 was discovered and disappointed.  
 How easy were it to reckon up a

*we perish*  
*perish*

whole cloud of Martyrs ; whom God suffered to come to the stake, and then shewed himselfe to them ; either by giving them courage against the terrours of death, or by taking away the sense of their sufferings ; so that they fell a f. leaping and skipping for joy ; and laid themselves down in the flames, as in a bed of roses. Strike, sayes *Anaxarchus*, when they were battering him with clubbes ; for ye doe not g beat *Anaxarchus*, but only his caske , or out-side ; as if with *Steven* , they then saw heaven opened , and Christ sitting at the right hand of his Father : Now God does thus judge for his people, when they are reduced to the greatest exigency.

ἡ σκιρτῶσι  
σφαττόμε-  
νοι μάγ-  
πυρες, εὐ-  
φροσύνην  
τὰς κολὰ-  
σεις ἡγέ-  
μενοι.

*Basil.*

ἡ ὅτι σ-  
σεις ἀναξ-  
άρχου. *Cle.*

*Alex.*

*Reason.*

First, to exercise our faith ; that we may know how *versari inter aspera*, to depend upon God, though we see nothing *nisi pontus & aquor*, but sea and tempestes ; to believe that he will be mercifull to us , though in outward shew , he may seeme bent to destroy us. This is the very height of faith , to be like

like *Abraham*, Rom. 4. 18. *Above hope to beleive in hope*; or like *Jehosaphat*, 2 Chron. 20. 12. When a numerous host came against him, *we have no might against this great company; but our eyes are upon thee; this is to trust God though he kill us.*

Secondly; *that he may get himselfe the more glory.* It is a great deale of glory for a Physitian to cure a disease when grown desperate, and in the eye of man past cure; so for God to help, when in a helplesse condition, makes more glory to redound to him; therefore the Lord quickned *Sarab's wombe*, when dead; and our Saviour raised *Lazarus* when he had layen foure dayes in the grave. When *David* had shewed, that the Lord is a present refuge in time of trouble, Psal. 46. 1. It followes vers. 10. *I will be exalted among the heathen, I will be exalted on the earth,* So *Esa.* 59. 19. after the Prophet had shewed, how the Lord releiveth his Church in a desperate condition, it followes; so

*shall they feare the name of the Lord  
from the West, and his glory from the  
rising of the Sun.*

*Use.* Lets not be dismayed ;  
though we be placed on the very  
pinacle of dangers : though there  
be troubles without, and terrours  
within : though we sit in dark-  
nesse, and have no light, yet as  
tis, *Esa. 50. 10. Let us trust in  
the name of the Lord, and stay upon  
our God—for doubtlesse there is a God  
that judgeth in the earth.* I have  
read of one, who was used to say,  
when the Church was at a low  
Ebbe ; be of good cheere, for  
now God is working some great  
worke for his people : for when  
men are at a stand, and gaze one  
upon another, then God takes  
the matter into his own hand :  
then tis good to stand still, to see the  
salvation of God. He will be a  
Guardian, and a Champion to his  
Servants against all the Potentates  
of the earth, that shall foame,  
and swell against them. There-  
fore let us carry our selves inno-  
cently, and justly to God, and  
men ;

men ; and then let us commit our causes to the Lord, *as a faithfull Judge.*

3. God judgeth in the earth ; by overthrowing , and plaguing *the wicked doers* ; and taking vengeance of them ; therefore the Septuagint reads the text , *veivw aútes* , judging *them* in the earth , that is those cruell and wicked Judges , mentioned in the former part of the Psalme. To judge is most frequently taken in this sense : So he is said to judge *h E. h i Sam?* *lies house* . He is said to judge *Je- 13.* *rusalem* , i as *Women that breake 1 Ezek. 16.* *wedlocke* , and *shed blood* are judg- 38.  
ed , when he gave her blood in fury and jealousie : but to transcribe a multitude of texts to this purpose , would be to guild gold ; and to seeme to suspect your ignorance in the Scriptures. Now both the matter , and the manner of Gods judging the wicked , and his taking vengeance on them , will appeare by these two *theses* following.

- I. *God judges the wicked , when*  
N 4 *they*

*they are in the ruffe of their pride;  
 and in the height of their presumption:  
 Pharaohs Charriot wheelles  
 were taken off, when he was in  
 m Ex. 14. the heate m of his pursuit after Is-  
 rael. I will pursue, I will pursue  
 saies Pharaoh. Not Israel; but  
 thy owne ruine saies the Lord.  
 n Dan. 4. 30. When n Nebuchadnezzar was bo-  
 asting of his great Babel; and Bel-  
 shazzar quaffing in the bowles of  
 the Temple; the one was doom'd  
 to eate grasse with the beasts of  
 the feild; the other did but cast  
 up his eyes, and reads his owne  
 sentence upon the wall. Corah,  
 Dathan, and Abiram have no  
 sooner let go their proud; and re-  
 bellious words against Moses and  
 Aaron; but the Lord provides them  
 a grave, with a trap doore, or a  
 posterne gate to let them downe  
 quick into hell. When Lucifer was  
 o Es. 14. 14, 15. aspiring above the o starres, say-  
 ing I will ascend above the heights of  
 the clouds, I will be like the most  
 high; then he received an answer  
 that he should be brought downe to  
 p A&S, 12. hell, to the sides of the pit. p Herod  
 was*

was strooke with a stinking and nasty  
 disease, when in his royall robes  
 he owned the Acclamation of the  
 people, that made him a god.  
*Julian* opened his mouth to blas-  
 pheme Christ, and ere he could  
 shut it, it was stoppt with an ar-  
 row shot into it from heaven: there-  
 fore in this 58<sup>th</sup> Psal. v. 9, The  
 Lord is said to take away the wick-  
 ed as with a whirlwind both living,  
 and in his wrath; in the midst of  
 his fury, whilst he is grinding,  
 and gnashing his teeth against the  
 poore, and innocent: therefore  
*Fret not thy selfe because of evill  
 doers, neither be thou envious (ra-  
 ther pittie them) against the wor-  
 kers of iniquity; for they shall soone  
 be cut downe like the grasse, and wi-  
 ther as the green herb, Psal. 37. 1, 2.  
 and vers. 35. 36. I have seene the  
 wicked in great power, magna vi  
 erumpentem, ferow: breaking forth  
 like lightning, and spreading him-  
 selfe like a Cedar in Libanus; what  
 becomes of that lightning, and  
 this Cedar? why, both vanish a-  
 way, like some meteor, some*



mushroome, or like *Jonahs* gourd:  
*He passeth away, and was not; I*  
*sought him, but his place could no*  
*where be found. Sic confundantur*  
*domine! So let thine enemies perish*  
*O Lord! but let them that feare thee*  
*be as the sun when it goes forth in*  
*its strength.*

2. God so judges in the earth;  
 1 King. 8. *that often he payes the wicked in*  
 32. *in their owne coine; and brings their*  
*waies upon their own heads, the*  
*iniquity of their own heeles com-*  
*passie them about. So that their*  
*sinnes may be read in their punish-*  
*ments: this the Lord threatens,*  
*Joel. 3. 6, 7, 8. The children of Ju-*  
*dah, and of Jerusalem have ye sold*  
*unto the Gractans; and I will sell*  
*your sons, and daughters into the*  
*hand of the children of Judah, and*  
*Esa. 33. 1. Those that spoile, shall*  
*be spoiled; and those that deale tre-*  
*cherously, it shall be dealt trecherously*  
*with them. A tooth, for a tooth;*  
*An eye for an eye, yet stands un-*  
*repealed: God himselfe do's fre-*  
*quently put it in execution; and*  
*that, not only among the damned*  
 spirits.

spirits in Hell, in apportioning their plagues, according to their severall sins; As by abasing and treading under foote the proud; <sup>a</sup> Quæ by crushing the <sup>a</sup> Covetous with maxima the weight of their owne wants; <sup>turba est.</sup> by devouring the glutton with ra- <sup>Virg. Ænæ.</sup> venous hunger; by scorching the <sup>6.</sup> drunkard with thirst, or filling him with flagons of brimstone. By wrapping the unchast in the imbraces of stinging and stinking flames; by making the merciesse to become endlessse, and bootlesse suitors for a drop of water; who regarded not the poore, crying for a crum of bread &c. And as this is like to be the Method of Gods judgments in Hell; so also — *He judges<sup>b</sup> in the earth.* If we compare our sufferings, with our sins; the language of the rod will commonly interpret the dialect of our transgressions, and point at the very *Achan*, which troubles *our Camp*. Those Capitall plagues, Warre, Famine, and the pestilence, may easily be foreseene (without a spirit of divination) in their  
 LOOKS,

<sup>b</sup> Dr. Reynolds on  
 Ps. 110. v.  
 1. p. 125.

rootes, and Causes; I meane, in the abuse of *peace, plenty, and health*. When the Lord thunders out of heaven against any of us, let us discover by the flashes of his displeasure, the bratts of sin ly- ing at our doores, which before, like so many atomes, lay undiscerned, that so at least by this meanes, we may <sup>c</sup> *call our sins to Remembrance*.

e 1 King.  
17.18.

In my reading of the scriptures, with other authors, and stories; with speciall notice, I have observed the dealing of God in this kind, in the dispensation of his judgments.

a Justâ dei  
ultione fie-  
xi agnosce-  
rent, ut  
suppliciter  
deprecan-  
do nihil  
obtaineant,  
quia inex-  
orabiles ip-  
si fuerint  
erga fra-  
trem. Cal-  
vinus in  
locum.

1. To begin with *scripturall ex-amples*. *Joseph's* brethren dealt hardly with him; no intreaties would serve, but he must be sold to the *Ismaelite* merchants for a bond slave. Well, about fifteene, or sixteene yeares after; they do *arte perire suâ*; they go to *Egypt* for corne in a time of famine, and so are detained as prisoners, for coming as spies; And they are so ingenious, as to acknowledge their

their fault, in the midst of their sufferings. *And they said one to another, we are verily guilty concerning our brother, in that we saw the anguish of his soule, when he besought us, and we would not here: therefore is this distress come upon us,* Gen. 42. 21. *Adonibezek* had cut off the thumbs and toes of no lesse then threescore and tenne Kings, and when he became a Captive to *Judah*, and *Simeon*, they cut off his thumbs, and his great toes; so that he confesses.

*As I have* <sup>b</sup> *done, so God hath re-* <sup>b</sup> *Sec Mr.*  
*quited me,* Judg. 1. 6, 7. *Nadab* <sup>Joseph</sup>  
*and Abihu* offer'd strange Fire, <sup>Mede on</sup>  
 which God did not <sup>c</sup> *Command;* Judg. 1. 7.  
 and God Commands strange fire <sup>P. 171.</sup>  
 to consume them. *Sodome* <sup>d</sup> *burn't* <sup>c</sup> *Lev. 10.*  
 with unnaturall lusts, and the Lord <sup>1. 2. See</sup>  
 burnes them up, with the flames <sup>also Num.</sup>  
 of a supernaturall fire. The *Am-* <sup>16. 35.</sup>  
*monites* offer'd up their <sup>e</sup> *owne* <sup>d</sup> *Gen. 19.*  
*Children* as a burnt sacrifice to <sup>24.</sup>  
*Moloch;* and *David* when he had <sup>e</sup> *2 Sam.*  
 subdued them, he made them passe <sup>12. 31.</sup>  
 thorow the *Brick-kilnes*. Nay, the  
 valley <sup>f</sup> *of Hinnon,* where the *Jewes* <sup>f</sup> *Jer 7. 32.*  
 burnt <sup>and 19. 6.</sup>

burnt their sons, and daughters with fire, was the very place, which the Lord chose to be the valley of slaughter for the Jewes themselves. *Pharaoh* commanded the male children of the *Israelites* to be drowned, and the red-sea swallowed him up, together with his whole numerous army. *Ahab* and *Jezebel* were so prodigall of poore *Naboth's* blood that they shed it; to the intent the *doggs* might lick it up: And they become dogges meat themselves; the Lord will not abate them the circumstance of the place. *The dogges shall eat Jezebel, by the wall of Jezreel.* *Agag* the King of *Amalek* had kill'd many a mothers child; and when his turne came to be hewed a peices, *Samuel* puts him in mind, that *as his sword had made women childlesse, so should his mother be childlesse among women.* *Abner* killed *Asabel* under the fifth rib, and just in the same place did *Joab* let out the life of *Abner.* *Haman* set up a lofty Gallowes for *Mordecai*, and he was exalted to the top.

g Exod. 1.  
16. 14. 27.

h 1 King.  
21. 23.  
2 King. 9.  
26.

i 1 Sam.  
15. 33.  
k 2 Sam.  
3. 27.

l Esther. 7.  
10.

top of it himself. *Sampsons* wife was  
 treacherous to him, in expound-  
 ing his riddle to the *Philistims*,  
 that so shee might preserve her  
 selfe, and her Fathers house from  
 fire, and this was the occasion  
 that both <sup>a</sup> shee, and <sup>a</sup> her Father <sup>a</sup> Judg. 14.  
 perished by fire, by the treachery <sup>15. and</sup>  
 of those very *Philistims*. <sup>chap. 15. 6.</sup> <sup>b</sup> *Abi-*  
*melech* slew his Brethren the sons <sup>b</sup> Judg. 9. 5  
 of *Jerubbaal*, being *three score and* <sup>vers. 53.</sup>  
*tenne persons, upon one stone,* and <sup>and</sup> *a* <sup>Judg.</sup>  
*certaine woman cast a peice of a* <sup>19. The Le-</sup>  
*milstone,* upon *Abimelech's* head, <sup>vites wife,</sup>  
 and all to brake his scull. *Heze-* <sup>through</sup>  
*kiab* prided himselfe in his trea- <sup>lighnesse</sup>  
 sures; his heart was even wrap- <sup>straggled</sup>  
 up in his wardrope; and therefore <sup>from her</sup>  
 when the *Babylonish* Ambassadors <sup>husband,</sup>  
 came to visit him after the reco- <sup>and shee</sup>  
 very from his desperate sicknesse; <sup>was fore't</sup>  
 instead of magnifying the Lords <sup>to death by</sup>  
 goodnesse to him in that deli- <sup>the men of</sup>  
 verance, he shew'd <sup>c</sup> them the <sup>2 King.</sup>  
 house of his pretious things, his <sup>20. 13.</sup>  
*silver, gold, spices, pretious oym-*  
*ments, and all the house of his armour.*  
 But all these things were taken  
 from him afterwards, and carried  
 into

g cap. 24. into g Babylon. *Eli* did not bow the stubborne neckes of his Sons with the yoke of discipline, and correction; and he falles *h* from off his seate backward, and his necke brake, and he died. *David* also was inordinatly fond, and affectionate to his Sons *Adonijah*, and *Absolon*; and they scourge him for it, by their disobedience; and rebellion: And now we have begun to speake of *David*; we may see this *Talio* in most of his sufferings: they doe evidently resemble the *Complexion* of his finnes. How did he see his own adultery punished in the Incest of his owne Daughter? His Son defiles his i Concubines, in the sight of all *Israel*, upon the top of the house; and tis thought with good reason, in that very place, where *David* first let fly his lustfull darts towards *Bathsheba*, when from the top of his house he spyed her washing herselfe. His murder was punished by entailing the sword upon his house; and his confidence in the arme of flesh, shewed in the numbering

h 1 Sam.  
4.18.

i 2 Sam.  
16. 22.  
Annotat.



bering of the people , was infeebled by a great plague , and overthrowne by the arrow that flies at noon-day . Thus men fall k into the ditches , which they make for others: their mischeife returns upon their own heads , and their violent dealings come downe upon their own pates . Had I time ; this might further be made good by those famous examples of *Jo-ram* and *m Jehojakim*; the one slew his Fathers Sonnes , and his owne were slaine by the *Aramites* ; the other denyed decent buriall to *Uriah* the Prophet , and he himselfe had the buriall of an *Asse* .

The new Testament is not barren of examples , to illustrate this truth. The rich *n* man being tormented in flames cryes to *Abraham* to have mercy on him , and to send *Lazarus* , that he might dip the tip of his finger in water , and coole his tongue. His tongue no doubt , had been most faulty in blaspheming God , & reproaching the poore : it had been *fire of Hell* ; and hell-fire did most

torment

*kP. 7. 15.  
16.*

*1. 2 Chron.  
21. v. 4. and  
17.*

*m Jer. 22.  
cum 26.  
n Luk. 16.*

*24.  
Cum in tor-  
mentis*

*cruciatun-  
dus flamma  
cremantis*

*ardoribus a-  
duratur, in-  
ter omnes*

*corporis  
partes ma-  
gis os ejus*

*& lingua  
pœnas dant;*

*quia plus sci-  
licet lingua  
sua, & ore*

*peccaverat.  
Cyprian.  
Epist. 55.*

torment that member.

The Whore of Babylon did even reele , and stagger , being drunke with the *blood of Saints* , and with the *blood of the Martyrs of Jesus* ; & with *Cyrus* she had her fill of blood ; and hereupon an Angel enlarges this observation , whereof I have been treating . Thou

o Rev. 16.  
6. & 17. 6.  
compared.

o art righteous O Lord, because thou hast judged thus; for they have shed the blood of Saints and Prophets, and thou hast given them blood to drink—doubtlesse there is a God that judgeth in the earth.

2. Had you the patience a little to leave the Paradise of Scripture , and to walke a turne or two in the groves , and spacious fields of other stories , we might see the evidence of this truth sparkling in our faces , from a voluminous Induction of several examples , in several ages and places . Not to speake of *Arius* , *Cyricius* , *Otho* , Byshop of Mentz , and many others : lets begin with that notorious Apostate *Julian* . He had belch't forth blasphemies against  
God

God out of his mouth ; and that  
 wicked mouth of his became the  
 passage of his owne excrements;  
 his wife in the meane time calling <sup>q Theodori.</sup>  
 upon him, to learne against whom <sup>us. lib. 4.</sup>  
 he had fought , by the punishment <sup>cap. 13.</sup>  
 which was inflicted upon him. *Val-*  
*erian* shewed an exquisite cruelty  
 against the Servants of the living  
 God ; and *Sapores* King of Persia  
 took him captive , and comman-  
 ded his skinne to be pulled over  
 his eares , and his raw flesh to be  
 seasoned with salt. <sup>r</sup> *Diocletian* <sup>r</sup> *Eusebi-*  
 was furious in his thundring perse- <sup>us in Con-</sup>  
 cutions against the Church of <sup>stantini o-</sup>  
 God ; but he escaped not unpur- <sup>rat. c. 24.</sup>  
 nishd; for he , and his house were <sup>25.</sup>  
 both destroyed by thunder , and  
 lightning sent from heaven. *De-*  
*cins*, and *Aurelian* are also sad mo-  
 numents of the judgments of God:  
 but I hast to that monster *Maxi-*  
*minus* ; He made a law , that the  
 Christians eyes should be pulled <sup>s Eusebius.</sup>  
 forth , and his own eyes started <sup>l. 9. c. 17. &</sup>  
 out of his head . He abused his <sup>de vita</sup>  
 body to the satisfaction of his lust, <sup>Constanti-</sup>  
 and that s part , which he most <sup>ni. l. 2. c.</sup>  
 abused , <sup>52.</sup>

abused, became the subject of such  
 a stinking imposthume, that the  
 Physitians chose rather to be put  
 to death by him, then to approach  
 neare him. *t Josephus.* *t Aristobulus* killed  
 l. 13. c. 19. his Brother *Antigonus*, and after  
 he fell a vomiting of blood; and  
 tis observed by the *Historian*, that  
 his own blood was shed in the ve-  
 ry same place, where he had shed  
 his Brothers before. *Charles* the  
 ninth also, King of France com-  
 mitted Horrible butcheries in his  
 raigne, and at last his own blood  
 gusht out at all the Conduits of  
 his body. It were easy to enumerate  
 many other Kings of *x France*,  
 together with severall Kinges of  
 Spaine, and of this nation also,  
 who after their tyrannical raignes,  
 had experience of the same mea-  
 sure of cruelty, which they meted  
 to others. Our own stories may fur-  
 nish us with instances, of swearers,  
 whose tongues have swollen so big  
 in their mouthes, that they have  
 not been able to speak; and of  
 y drunkards, who have been in-  
 flamed with that drinke, which  
 they

*u French*  
*History*  
 P. 764.

*See the pre-*  
*face to St.*  
*Walter*  
*Rrawleighs*  
*History.*

*y D. Beard.*  
*of Gods*  
*Judgments.*

they have intemperatly swallowed  
 downe, so that it could finde no  
 passage out of their bodies. O  
 what exemplary judgments hath  
 the Lord manifested against sab-  
 bath-breakers ! what Christ said  
 to the Jewes, *Luk. 17. 32.* *Re- Gen. 19.*  
*member Lott's Wife* ; who for her 26.  
 disobedience was turned into a pil-  
 lar of salt : So say I to such as pro-  
 fane the Lords day, either by  
 sports, or unlawfull labour ; Re-  
 member such as have frequented  
 playes, and beare-baitings on that  
 day, and in the midst of their  
 Theaters, have come tumbling  
 downe, overwhelming and kil-  
 ling one another, the very scaffold  
 wheron they stood breaking in pei-  
 ces, as it were out of indignation,  
 & disdaine to support such profane  
 wretches: Remember that Noble-  
 man, who *Hunted* so long on the  
 Sabbath day, untill his owne Wife  
 conceived, and brought forth a  
 child with a head like a dog. Re-  
 member that Covetous Woman,  
 who spent her time on that day in  
 dressing Flaxe, till at length the  
 flax

flax took fire, and burnt her. Remember; and againe I say Remember the severall judgments of God: For what the Apostle sayes concerning the overthrow of the ingratefull children of Israel in the wilderness; the same say I of the judgments of God upon others; *These things are our examples, to the intent we should not lust after evil things, as they also lusted,* 1 Cor. 10. 5, 6. And were I worthy to interpose my advice concerning the no lesse profitable, then pleasant study of *Histories*, I could wish, we did not only aime to furnish our selves with matter of discourse out of them; or to look backe into the Callender of former times, with an eye of speculation only, or at least to satisfie our Curiosity; but withall, that we would narrowly observe, in all transactions, the footsteps of divine providence, in the just dispensations of his judgments; how all along in all ages—He hath been a God judging in the earth: but, had we noe benefit of *Histories*,

ries, were all ancient Records, and Annals lost: we that are but of yesterday, who have seene the out-goings of God in these nations, within a small compasse of yeares last past, may easily discern this method in the way of his judgments. How manifest are the tracts of his Chariot wheelles? How hath the cup of his fury been handled from one troubler of Israel, to another? How fresh, and how wonderfull have the works of God, in this kind, bin in our eyes? *The Lord has been knownen by the judgment which he executeth: The wicked is snared in the work of his owne hands,* Psal. 9. 16. We can say; and posterity shall say — *doubtlesse there is a God that judgeth in the earth.*

*Obj.* Me thinks I heare the whippers of some wicked heart, endeavouring to Confute the truth of this doctrine, by its owne impunity. Thus, I have bin a traitour, and rebell to heaven; I have abused the name, and the day, the Ordinances, the Ministers, the  
Saints,



Saints, and creatures of God; yet I am lusty, and strong, I never came into any misfortune: *my bull gendereth, and faileth not; my cow calveth, and casteth not her calfe.* I am troubled neither with head-ach, nor heart-ach: *I wash my very foot, steeps in butter.* Who is there among all the strict, and precise worshippers of God, who ever enjoy'd more affluence, and health; more prosperity, and successe then I have done? where then is the execution of his judgments? how is God, *a God judging in the earth?*

1. Tis true: this very thing, to see the wicked prosper, and increase in riches, did not only perplex devout *Salvian*, and made him cry out, *cur probi jaceant, improbi convalescant?* why are good men troden under foote, and the wicked insult, and triumph? But it made even *David* himselve to stagger, *Pl. 73. 2, 3. My feet, said he, were almost gone, my steps had well nigh slip't. When I saw the prosperity of the wicked: untill vers. 17. He went into the Sanctuary of God,*  
and

and then he understood the end of these men, namely how they are set in slippery places, to be cast downe into destruction. Alas! notwithstanding all their jollity, and all there thriving in the pathes of sinne, though they take the timbrell and harp, and rejoyce at the sound of the organ: though they put farre from them the evill day, yet they knowe not, but in a moment they may go downe to Hell.

2. God da's not punish every sinner with severe punishments in this life; but as a <sup>a B. Compton</sup> Divine observes; sometimes he singles out a sinner, to make him the example of his Justice, and to shew that there is a God. Others he lets go for the present, to assure us of the judgment which is to come. Now, as for such who are reprevied from the judgments of God here, and yet reserved for eternall burning hereafter; they have no cause to hugge, and Flatter themselves in such a suspension of their sufferings: For God is sometimes most angry, when he seemes not angry

at all; He will recompence the  
 slownesse of his coming, with the  
 vehemency of his blow. *Israel*  
 was in a most deplor'd Condition,  
 when the Lord said, *I will not pu-*

*b* φοβηθῶ-  
 μεν τὴν μα-  
 κροθυμίαν  
 τοῦ θεοῦ,  
 μέλλοντος  
 τὴν μέλλου-  
 σάν ὀργὴν  
 φοβηθῶμεν  
 Ignati. ad  
 Ephesios.  
 p.38.

nish your daughters, when they com-  
 mit adultery; nor your sons, when  
 they commit Whoredome, *Hos. 4. 14.*  
 This is a terrible *b* kind of lenity.  
*Misericordiam hanc Nolo*, I trem-  
 ble at the thought of such mercy:  
 such longanimity, and patience  
 will undo us: *Let God rather smite*  
*me here, then destroy me hereafter.*

3. The worst of men, are not  
*ε* Chryso-  
 stome.

πάντη κακῶς, in all *c* respects wicked;  
 but they have some morall good,  
 or some Common graces in them,  
 which God is pleased oftentimes  
 to reward with temporall blessing;  
 and for this cause also, the judg-  
 ments of God are respite'd towards  
 them: As *Ahab* was a bloody  
 wretch, a very Hypocrite, yet be-  
 cause outwardly he humbled him-  
 selfe, God adjourn'd the judg-  
 ments which he pronounced a-  
 gainst him, and promises that he  
 will not bring the evil in his daies,  
 but

*but in his Sons daies, 1 Kings.*  
21. 29.

*Use.* To winde up all in a word of application. Do's God judge sinners proportionably to their sinnes, so that their sufferings carry an analogy with their sinnes? then *lets not only be circumspect and wary that we provoke not the majesty of our sinrevenging God, lest he make us the next monuments of his indignation: lest we kindle a fire, and he compasse us about with sparks, and make us lye down in the fire we have kindled, Esa. 50.*

11. And with his hands, he ingrave our sinne, though never so secret, upon our *very foreheads*, in the execution of his judgments upon us.

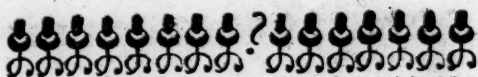
But Secondly, *lets study the nature of our Calamities*, and the judgments whether Nationall, or personall, that are upon us in the *daies of our distresse*, that so we may the better finde out that *Achan*, which troubles our camp; I meane, that sinne, which had a more immediate Causality, and

influence into our sufferings ; that  
 so, in the daies of our humiliation,  
 we may fight neither with small,  
 or great ; but set our selves in ar-  
 ray especially against that *Agag*,  
 that master-sin, which made most  
 havock of our peace, and was the  
 maine engine to pull downe our  
 judgments upon us.



T H E E N D.





# Seasonable Instructions,

for the Right Worshipfull

"G.P. Esq; and the Honour-

able Lady, the Lady K. B.

directing them how to make

their Matrimonial Yoke

Easie, Light, Sweet, and Com-

fortable.

*"George pure  
Joy of Wad-  
ley in Besh.*

*# The Lady  
Katherine  
Bellingham.*

Your name Sir, in French, signifies

*pure Faith* ; and yours, Dear

Madam, in Greek, imports *pure*

*Manners.*

*O happy Mates, to whom all things*

*are pure,*

*Whilst Purefoy and Katherine in-*

*dure :*

*How can there breach of Promise be,*

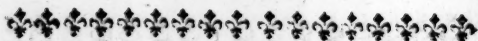
*or strife,*

*Whilst pure Faith meets with purity*

*of life ?*

P

*Noble*



*Noble Sir, and Elect Lady,*



**I**T would be almost a sin to sever your names, whose hands have been so lately joyned ; whose hearts so long : long, long, may they so continue ! It was my Happiness, and Honour both, to be the instrument of the first : It was the power of Heaven alone which did the last : And as the Heavens did both begin and consummate your happy union ; so let their sweet influence, and propitious aspects for ever preserve that Knot inviolable, and make the Ocean of your love to flow with the Chrystal streams of mutual Complacency, without the least tincture of discontent, or any mixture with the waters of *Marah*.

*Let living, purling fountains cease  
to run,*

*Before this Knot be ravel'd, or  
undone :*

*Oni-*



*Out-vy the Constant Doves: let  
your Rings prove*

*The perfect Emblemes of your  
endless love.*

But on a sudden, me thinks, I am surprized with trembling, and begin to quiver, out of a jealousy of my self, lest this address should seem to flow from boldness, flattery, or any pragmatistical humor; yet, these vapours are no sooner raised, then scattered: for why should such black thoughts interrupt my Pen? These suggestions are but the untimely issues of a sick fancy. I never travelled with such monstrous births; nor was I ever vexed with those Furies: the passage I am now steering, hath been troden by worthy Divines both Ancient, and Modern. Nay, the great Doctor of the Jews himself leads the way, and in several Epistles lays down instructions, how those that are married ought to carry themselves. But would you know yet more, why I undertook this task? Thus, Originally we breathed almost the same air; besides, most men delight in the prosperity of  
P 2 their

their own handy-works ; therefore  
 this being one of the most memo-  
 rable Acts of all my days, that I  
 joyned such a gallant Couple as  
 your selves into one: I thought your  
 happiness would be an addition to  
 mine. This put me upon doing what  
 I never did : to chalk out such lines,  
 and set forth such Meres ; which, if  
 observed, will make every day as  
 pleasant as your Wedding day.

*So your chaste flames shall like the  
 Vestals glow,*

*And with fresh Springs of joy your  
 hearts shall flow.*

*Thus every day 2th year shall be to  
 you*

*The last of February — fifty  
 two.*

*Forblinde Astrologers, I go cleare  
 of your eyes,*

*And then confess you could not read  
 the skies.*

*All the Conjunctions which you un-  
 derstood*

*This year, were fatal; spelling War  
 and blood.*

*Com*

Come see this Couple breathing  
 nought but joyes,  
 And damn your pedling Arts for  
 forgeries.

First, If you would have a calm  
 passage of Comfort here, and arrive  
 at the Haven of eternal Rest here-  
 after, you must sail by the Card and  
 Compass of Religion. As God is  
 the fountain of love, nay, *love it*  
*self*, so he must be the principal ob-  
 ject of our affections: If *He* be  
 that third and common person in  
 whom we meet, we shall soon agree  
 amongst our selves. Then we shall  
 derive from him, as by reflection,  
 continual supplies of love. Your  
 love to each other will be *fresh eve-*  
*ry morning*, when the *Springs* there-  
 of *are in*, and from *him*: when tis  
 bottom'd upon conscience to Gods  
 Ordinance, and flows from the  
 Ocean of his Love. Religion signi-  
 fies a bond, because by it we are  
 bound to God; and this doth also  
 binde us one to another; without  
 this Cement we shall soon shatter,  
 and like so much sand fall asunder;  
 even as the members of our bodies

are loosened and disjoynted when they are not compacted, and held together by nerves coming from the Head. Such flames of love, which were never kindled by any sparks from Gods Altar, are like those of crackling thorns, quickly out: like those flashing Meteors in the ayr, which are as soon vanisht as seen; or if you will, like untimely blossoms, soon blasted. When Beauty proves the only motive and cord of love; if sickness draw her pale Mantle over those Rosie Cheeks, or Age make furrows in those faces, (Alas) that cord will crack; then Beauty and Love will be cancel'd, and expire together. If riches raise our affections, if our hearts are intoxicated with a Love-potion of molten gold, and our Livers smitten with the darts of Dowry, when these slippery companions shall *make themselves wings, and flie away*, such love will go for company: but those that marry in *Domino, in the Lord*; in all changes their love will be unchangeable; and like the righteous themselves, shal bring forth most fruit  
of

of love in old age. There was good reason why St. *Paul*, Col. 3. did in the former part of the chapter teach men their duty to God, before he instructs them concerning their several Relations, because he knew that husbands and wives, fathers and children, could not discharge their devoir and duty one to another, without being first initiated, and principled in the fear and service of God. Give me a Servant that is truly Religious, and I dare warrant him a *true Israélite*, and become bound for his fidelity. How can such Courtiers be faithful to me, said the Emperour, who are faithless to their Maker? If *Abraham* command his household after him, and teach the members thereof to keep the way of the Lord; we may well expect to hear of an humble, obedient *Sarah*, a dutifull *Isaac*, a wise and faithful *Eleszar*. When I see the Scepter of Religion lifted up in any Family, O what a lustre doth it put upon it! thats more glorious then all the buildings, and better furniture then the richest Tapestry. I

cannot forbear to say , Either *peace to that house* , or else, *How beautiful are thy Tents*, O *Jacob*, and *thy gates O Israel* ! when I shall see Reformation enter at this door, and begin at private families, then, and not till then , shall I hope to see a blessed Church , and a flourishing State. Take this advise therefore from your unworthy Servant ; set up the Standard of Piety in your Chambers, Closets, and Heart ; Let all the houses of your abode, be so many Oratories, consecrated to Heaven, and perfumed with the incense of daily prayers : Choose all your Servants by this *Shibboleth* ; let them speak this dialect, and wear this Livery ; that *as Laban prospered the better for Jacobs sake* , so may you for theirs. Profane Attendants will demolish the strongest walls, and loosen the firmest rafters, and bring the greatest houses to ruine. Season the tender years of your children (when God shall send you those sweet pledges of his love ) with gracious indowments, that so *they may grow up as the young plants,*

plants and be as the polished corners of the Temple : Let your resolution be that of *Ioshuabs*, *We and our household will serve the Lord*. So shall your names; and memories be embalmed in the succeeding generations of posterity, better then with all the spices of *Arabia*, and your family shall be built upon so sure foundations, that like *Mount Sion* it shall never be moved. Though our houses were as lofty as the *Pyramids*, and we could build our nests in the clouds, yet sin will undermine them, and bring them tumbling down, even as the worm did the gourd of *Jonah*, or the Beetle the eggs of the Eagle, though laid in the lap of *Jupiter*. But if you honour God, God will honour you : He shall set you beyond the Gun-shot of men, and devils; all the Furies in Hell shall not be able to imbitter your joys, nor eclipse the Sun of your comforts.

*Stand in this posture towards the Deity ;*

*How twist your selves lets in the next place see.*

P. 5.

Second-



Secondly, Study each others temper, and strive to comply with the bent of one anothers minds. This will create a sweet harmony, and sympathie of Affections: for there are several complexions of the minde as well as of the body. Account it the greatest victory to overcome your own passions, and the most generous magnanimity to yield to, and conceal one anothers infirmities. Where iron meets with iron, there is clashing; but if iron fall upon a pack of wool, there is no noise at all; so controversies die when they meet with *soft answers*, and are not banded up and down by indiscretion on both sides. It was well said of him that professed he would beat his Servant, had he not been angry; and it was as well done of another, that would never take notice of any provocation, before he had first told over all the Letters of the Alphabet; knowing that time will mitigate, and cool the boiling surges of unruly passions. Tis even unnatural to see how some Couples do even cut and mangle

mangle their own flesh, by vexing each other. The very Heathens threw out of doors the galls of such Beasts as were killed in sacrifice at Weddings, to signifie that no bitterness should remain there.

But I forget my self. I am not writing to some *Nabal*, some *Zipporah*, or *Xantippe*, but a pair of sweet Consorts, who have but one soul divided into both their bodies. I see no cranny of suspicion, I fear none; yet men gird their swords about them, though they fear no enemy; and tis no absurdity to hear a Lecture of Physick in perfect health: These directions are not for the curing of maladies, but to prevent them. Pardon me you gallant hearts! if observing many Noble Families in this Nation (which is not the least reproach of our Native Countrey) to be even torn, and rent asunder with Domestick discords, I wish unity, and lasting joys, without any distraction to your selves. Alas! what distemper will there be in hands, feet, and other members, when the very  
vitals;

vitals themselves are pestered , and swollen with ill humors? what disorder, and confusion will there be in the inferiour orbs , and wheels, children and servants , when the *Primum Mobile*, and chief Spring it self, Husbands and Wives are out of tune with continual jarring ? What peace , what goodness is to be lookt for in such Houses , where Masters and Dames lay the *black rods of jangling* , and daily examples of naughtiness before their severall Relations, and make them to sin as it were by authority ?

Give me leave to speak a word or two to you apart , and then I shall no longer interrupt your sweet embraces.

S I R, Me thinks I can be as bold with you as if we were still reading Lectures together ; and indeed your humility is the same as it was then in your minority ; so far is the eminency of your birth, and fortune, from swelling you up with the bladder of Ambition. I shall not trouble

trouble you with rules of Frugality, or take upon me to direct you how to manage and steward that large portion of Temporals, which the great G O D hath cast into your lap. Only consider, the greater your portion is, the greater advantage and opportunity you have in your hands of doing good, in feeding the hungry, and promoting Religion; and the greater shall be your reward, or punishment another day. As you are free from the baseness, and *idolatry* of Avarice; so men in your condition who are full of earthly comforts, have need sometimes of seasonable, and faithfull Memento's, that *Satan* tempt them not to split against the other Rock, or turn aside to the other Tropike of wasting and prodigality. This age is not ignorant of *his wiles* herein: He paints, and dimples the face of pleasures, and sends his Emissaries, and Proctors, I mean, evil Companions to intice and allure them, to gaming, intemperance, luxury, and to follow fantastick fashions, untill they hazard the

the ruine of their estates, and souls to boot. How many are there in every County, who received large patrimonies from their forefathers, and yet have transmitted and bequeathed nothing but beggery to their posterity? I was once almost tempted to look upon *Naboth* as another *Nabal*, churlish and peevish in not accepting a *better vineyard from Ahab for his own, or the worth of it in money*; untill consulting with other Scriptures, *Numb. 36. 7. Ezek. 46. 18.* I found it was utterly unlawfull for the children of *Israel* to alienate the inheritance of their Fathers. Had there been such a Law in *England*, we should not have seen so many Gentlemen prisoners, and High-born beggars at this day. It is not fear of your self, but indignation to others which hath raised me to this pitch: next, I shall return to what concerns your self.

Sir, your extraction is very ancient, your Allies noble, your education ingenuous; and you have met with a Lady in all these like your self;

self: Now I need not tell you, that these thoughts must needs prompt you on to generous, and honorable enterprizes; *Shall such a one as I flie?* said *Nehemiah*: shall such a one as I do any thing ignoble, and stain the fame of my Ancestors? may you say. Nay, what was not unseemly when a single person, may no ways be expedient now; for Marriage puts an addition of Honour upon the greatest Hero. *Marriage is honourable in all men*: some of the very *Indians* marry at seven years of age (if their own Stories deceive me not) lest they should be so unhappy as to die before they partake of that blessedness: others have a custom, that if any die before Marriage, they procure some mans son or daughter to be matched to the party departed, accounting the state of Marriage, as a means to bring them to happiness in another world: you see my scope; it is to winde you up to excellent imployments, and high achievements from the consideration of your elevated condition. When the *Romans* beheld the Images

ges of their forefathers, though in cold, and breathless Marble, and read their noble Acts in Stories, they were inflamed with a desire to imitate them. Not to go backward to former Ages, you have still before your eyes a worthy Father: an excellent pattern of temperance, gravity, affability. A loving Husband, a tender Father, a vigilant master of his Family, and every thing else; in one word, a good Christian.

Now Sir, you are the Heir of his body; strive also to inherit the graces of his minde, that you may have as large a portion in his virtues as in his Lands. You have travelled over the greatest part of Christendom; what you have seen which is good, either in Religion, or manners, by imitation make it your own: what was evil avoid. Sad it is to see some (after great experiences of time, and moneys) to give no other testimony of their travels, besides some Antick gestures, French Fashions, or Italian Oaths; as if they had swallowed the very puddles of other Countries, and like flies, had



had sucked forth their corruptions :  
 Its well too if they *forsake not their  
 first faith*, by falling in love with the  
 gaudy pageantry, and painted face  
 of the Romish *Jezebel*. You have  
 kept your integrity, \* the  
 freshness of Religion,  
 amidst all the brackish  
 waters of Idolatry ; and  
 after your crossing of se-  
 veral Seas, have arrived  
 to a pleasing harbour,  
 the bosom of a gallant  
 Spouse. Here you must  
 set up your staff, and sit  
 under the shade of your  
 own \* Vine. All your  
 scattered thoughts must  
 now be called home, and  
 meet in your noble La-  
 dy, as so many lines in a  
 center. All your ac-  
 quaintance, and companions must  
 now give you leave, to let her have  
 the greatest share of your society,  
 and time. It would almost amount  
 to Sacrilege, to deprive her of  
 either, that doth so well deserve  
 both. *Let her be as the loving Hinde,*  
*and*

\* *As the River Arec-  
 thusa.*

— *Quamvis fluitus  
 subterlabere Sicanos,  
 Doris amara suam non  
 intermiscuit undam.*

\* So Iustin Martyr in  
 his Dialogue with Try-  
 pho the Jew, by *Vine*  
*understands a wife,*  
*expounding it by Psal.*  
*128.3. Thy wife shall*  
*be as a fruitful vine.*

and pleasant Roe : Let her breasts  
satisfie you at all times , and be you  
always ravisht with her Love, Prov.  
5.19. Or if you will have another  
*Epithalamium*, take that,

---

*Unanimis Consortia de-  
cite somni,  
Mutuaque alternis innectite colla  
lacertis.*

*As the kinde Vines do clasp the  
Elms about,  
So twist your arms and hearts, your  
years throughout.  
Let no cares break your sleep, and  
let us see  
A numerous off-spring for poste-  
rity.*

I have but one wish more, to wit,  
that you may live with your Con-  
sort as *Pomponius* lived with his  
mother, who was never reconciled  
unto her, because he never fell out  
with her.

Madam, your sweet disposition  
encourages me to this boldness, and  
your

your clemency doth further my presumption. Although, when I consider your refined parts, your excellent Library of choice Books, not of Romances, but Divinity, and your great industry in reading and perusing the same, Me thinks I may save this labour: you well know, that by Creation you were made A Helper, and my charity tells me, you will always prove so, both by your counsels in distractions, your moderation in prosperity, and cheerfulness in any adversity; that as you are the *delight of your Husbands eyes*, so I am assured, you will prove a *Crown of honour unto his head*. Those Scripture-terms of *obedience*, and *submission* go harshly down with some lofty spirits, who will not take notice, in what state God and nature have placed them in. But you are a Friend of order, and will be contented to move in your own sphere. Woman at the first was taken neither out of the head, nor the feet of *Adam*, but out of his side, to shew that Husband and Wife should walk hand in hand, in a sweet equality ;

equality; but pardon me, I beseech  
you for detaining you so long from  
your Honoured Consort. I will now  
take my leave of you both, that you  
may take your *fill of Love* together;

*And cursed be their Fate that  
grudge to see  
Your Hearts thus linkt in perfect  
Amity.*

*When Death shall loose this Knot  
of your true Love,  
Then shine as glittering Stars  
in th' orbs above.*

*I have but one wish more, accept  
this Mite*

*From him, whose glory tis him-  
self to write*

Your humble and  
and devoted  
Servant,

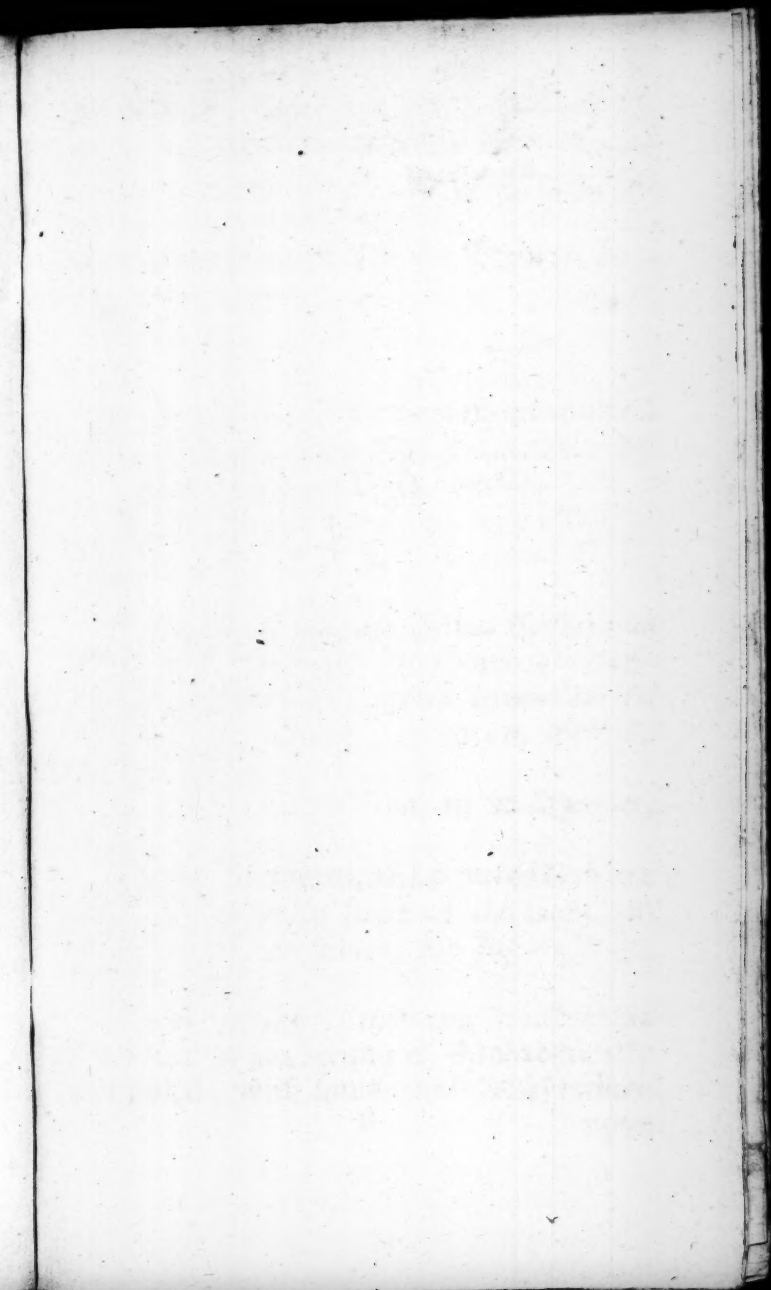
*Jo. Hinckley.*

# A Prayer to be said by the same Persons.

O Most mercifull God ! Thou that art the fountain of all goodness, in Whom all fulness dwels, from Whom we acknowledge to have received even all the mercies and comforts which We enjoy; Teach us We beseech thee, to look up towards thee, With hearts brim-full of thankfulness for the same; and make us look downward upon our selves with all care and circumspection, that proportionably to the engagements of thy great Love, We may adorn both our own lives and thy Gospel. Make us to walk wisely, soberly, and devoutly all our days, that we may shine as lights in the World, in the midst of a crooked and perverse generation, and may be constant and faithfull unto thee, in these days of Apostacy and Rebellion. As thou hast been pleased by thy providence to call us into the Honourable estate of Matrimony, so do thou sanctifie us by thy Spirit, by giving us frames of heart suitable and fitting for this condition. Enrich us by  
thy

thy grace, that we may perform the duties, enjoy the comforts, undergo the cares, and resist the temptations which accompany this estate. Make us the means to further each other in the great business of our everlasting salvation. Grant good God, that as thou hast plentifully bestowed on us the gifts of thy left hand; so thou wouldst also give us the blessings of thy right hand; make us as gold try'd in the fire, that we may be rich towards thee: Cloath us with the wedding garment of thy Sons Righteousness. O let Jesus Christ be made unto us wisdom, righteousness, sanctification, and redemption: Be thou, O Lord, a Head and a Husband unto us both; Contract, and espouse us to thy self, by the earnest and Love-tokens of thy Spirit here, that we may be fully married to thy self in thy own Kingdom of glory hereafter, and all this we beg upon the Account of Jesus Christ, Amen.

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--- *In Thomae Hobbii Philosophiam exercita-  
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cam Templi formam atque inscriptionem, sive  
Tripodem, Oraculum, &c. species) è Josua  
historiâ, Scripsisque Sacris effinxisse rationi-  
bus haud inconcinnis ostenditur, &c. Authore  
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